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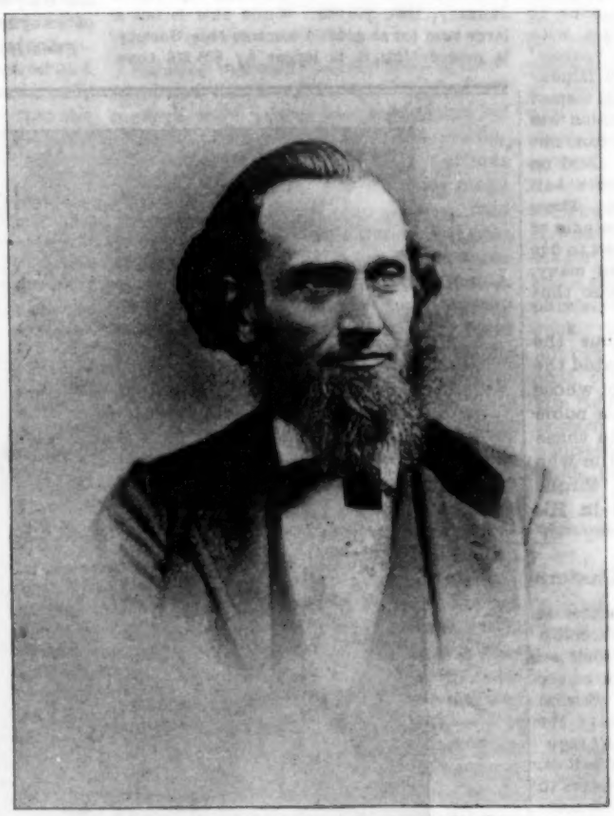
Zion's Herald

Wednesday, March 2, 1898



Dean James E. Latimer, S. T. D.

A Letter from Miss Reed

MRS. WILLIAM BUTLER very kindly forwards the following extracts from a letter just received from Mary Reed, the leper missionary, dated Chandag Heights, India, Jan. 15: —

"With a heart *full* of gratitude and thankfulness, I wish to tell you something of the happy Christmas spent by the dwellers on Chandag Heights, and in Panagah. . . . To me it seemed manifest that more *real* Christmas joy and gladness was realized in the hearts of my people here than at any one of the six preceding Christmases since I came to these Heights. Genuine happiness and rejoicing, not over 'Christmas gifts,' but over God's unspeakable Gift to this sinful world, especially to the poor and helpless, to oppressed and sad hearts, to those who while 'without Christ' have no hope, no joy, no rest, anywhere on this earth because they are outcasts (lepers). But when they have found the Saviour, Jesus Christ, and the Holy Spirit, the Comforter, they are rich beyond the conception of the wisest, wealthiest monarch on earth. More and more these new-born souls are coming to realize this, and how they do praise God for His wonderful love in the gift of His Son, who came to suffer and die that they (we) through Him might have everlasting life and eternal joy.

"Of Christmas presents I had none to distribute, except oranges, and tea with plenty of milk and sugar, and 'puree' (cakes fried in ghi-lard), of which Hindustani people are fond. One and all seemed greatly to appreciate the 'treat,' which was made possible through a gift of £1 from one of our kind friends in America. And on New Year's day each one received a half pound of Hindustani sweetmeats. These also were purchased with the remainder of the money. [£1 English is equivalent to five dollars.] They begged me to send many, many salaams to the loving friend who thus remembered them."

Mrs. Butler adds: "And thus the company of ninety lepers celebrated the anniversary of the birth of Him whose love has filled the heart of this noble woman as she devotes her life to these poor lepers, and leads them to Him who shall yet have them near His throne because washed and redeemed in His blood."

Debt-paying -- Important to Pastors

THE General Missionary Committee at its annual meeting held last November recommended, by unanimous vote, that all sums contributed for the payment of the debt of the Missionary Society from pastoral charges be reported in the Minutes of the Annual Conferences separate from the regular contributions to the cause of Missions. We call the special attention of all pastors to this request, and beg to urge that it be complied with, as it will give every charge proper credit for its debt-paying contribution, whether its full apportionment on the regular fund has been raised or not. Many pastors have already sent in their debt-paying contributions, and they are held by the treasurer in a fund separate from the regular missionary collections, awaiting the completion of the debt-paying campaign, which is now an assured success, provided pastors generally give their people a chance to contribute.

We suggest that all pastors who have already collected, or may collect, debt-paying money previous to the sessions of their Annual Conferences, send the same direct to the Missionary Office in drafts or postal money orders, payable to Homer Eaton, treasurer, to be held as above indicated, and special receipts will be promptly returned for use as debt-paying vouchers. This course will avoid all danger of confusion of funds at Conference sessions. All money received for the payment of the debt will be held sacred for the purpose for which it is contributed, and be applied to that purpose only when the whole sum of $186,000 is covered by reliable pledges and cash contributions. About $100,000 is now covered, leaving about $86,000 unprovided for, and two-thirds of the pastoral charges have not as yet been heard from. This two-thirds will certainly report at an early day, and when they do the campaign will end triumphantly.

MISSIONARY SECRETARIES,
150 Fifth Avenue, New York.

American Bible Society

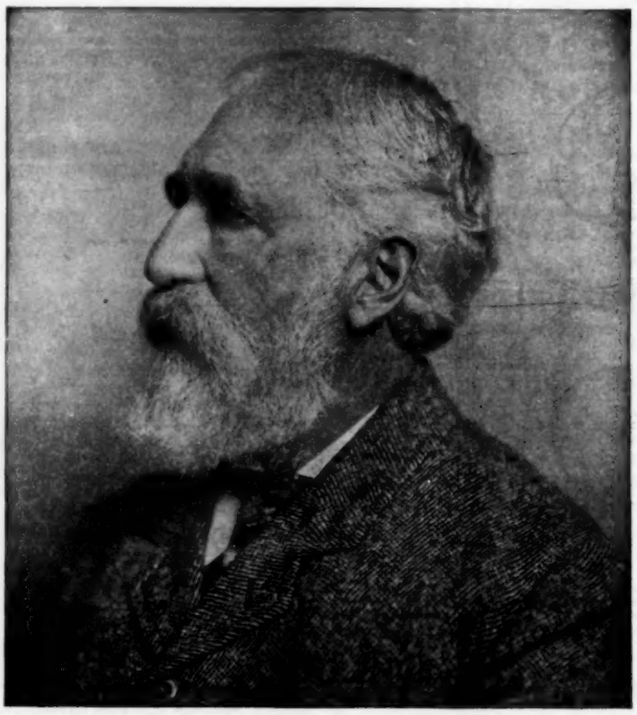
IN November, 1896, the American Bible Society issued an appeal for prompt and generous contributions to promote the circulation of the Scriptures. In renewing this appeal, a few months later, confidence was expressed that after eighty years of such usefulness as had characterized the history of the Society its friends would not allow it to suffer for want of financial support. This confidence has been rewarded.

The aggregate amount of gifts from auxiliary societies, individuals, and churches was, for the ten months ending on the 31st day of January, 1898, $69,028. While this is not a large sum for so great a work as this Society is prosecuting, it is larger by $26,216 than the receipts from the same sources for the ten months ending with January, 1897. There has been, also, a corresponding gain in legacies, so that the entire benevolent receipts for this period show an advance of somewhat more than fifty thousand dollars over those of the previous year, and it may now be safely anticipated that at the close of the fiscal year, on the 31st of March, the receipts will equal the expenditures. This is a gratifying prospect, since it seems to indicate the turning of the tide.

To these words of cheer, however, another must be added and *emphasized*, so that the friends of the Society may clearly understand that this result is due not alone to increased receipts, but in large measure, also, to the diminished outlay which was made imperative by the previous falling off in contributions. In the spring of 1897 appropriations for work in foreign lands were made on a much reduced scale, and retrenchment became necessary for work in the United States. Inasmuch as there are earnest demands for the immediate expansion of the Society's operations, both at home and abroad, these dwarfed conditions ought not to be allowed to pass into the coming year.

An earnest appeal is therefore renewed for generous and systematic giving, year after year, on the part of all who desire to have the Holy Scriptures supplied to the peoples of many languages in many lands.

Bible House, New York.



THE WARNER LIBRARY COMPLETED THIS MONTH

The Special Introductory Price to be Immediately Advanced

After more than two years of constant labor, the Library of the World's Best Literature, under the editorial direction of Charles Dudley Warner, is nearly finished. Its completion will be a distinct literary event. The special introductory price under the arrangement made by Harper's Weekly Club will positively be withdrawn when the last volumes (which are now on the press) are issued.

Readers will do well to make note of this fact, since by joining the Club now they will obtain the work at nearly one-half the price at which it will hereafter be sold. We have no hesitation in advising our readers to take advantage of this opportunity. We believe the Warner Library is a work of such extraordinary character that it will sooner or later find its way into every home of culture and refinement. The fact that such a marvelous survey of the literature of the world, with the exposition and criticism of the foremost living men of letters, can be had for a sum less than the cost of the simplest collection of single volumes, makes this a work which from the mere standpoint of economy no lover of books can afford to be without.

We believe there are few of the readers of ZION'S HERALD who will not feel we have done them a special service in calling their attention to this monumental work, and giving timely notice of the withdrawal of the low Club price. The Library is not only an immense saving of time and study, but of money as well.

A postal card sent to the Harper's Weekly Club, 91 Fifth Avenue, New York, will secure full particulars regarding the favorable terms upon which it is now being offered to Club members.

Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher

PUBLISHED WEEKLY
Price, $2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Inoculation for the Plague

Surprising and gratifying news comes from Bombay of the success of Dr. Haffkine's anti-plague serum used as a prophylactic. Out of 8,142 persons inoculated in that city as a safeguard from infection, only eighteen persons were attacked and only two died. The *Times of India* calls upon the Government to "put into the field at once an adequate staff of inoculators."

The Torsion Movement of the Eiffel Tower

Careful investigations extending over a period of ten years show that the lightning rod on the summit of this lofty tower, owing to the expansion of the metal of the structure by sun heat, traverses a curve of ten centimeters from sunrise to sunset, the movement being repeated in an inverse direction during the night as the column becomes cooled. The safety of the structure is not affected by this daily twisting.

Rapid Transit in Brooklyn

The elevated roads in Brooklyn are to be furnished as speedily as possible with electric motors. A contract has been signed for the equipment of 150 cars with Walker motors and with the Sprague multiple-unit system of control. By this latter system every car in a train is its own locomotive; it can run with other cars, or run alone, or be switched alone; a car can be stopped within its own length — thus permitting maximum speed between stations. It is proposed to maintain a speed of eighteen miles an hour, including all stops. The cars will be ready by June 1.

The "Potato Patch" in Philadelphia

Dispensing charity by the Pingree plan of allotting vacant, unused areas and helping the destitute to help themselves, has been as successful in Philadelphia as in Detroit and elsewhere. Ninety-six Philadelphia families, comprising 528 persons, received allotments last year. They were furnished superintendence, seed, tools, etc., to the expense of $1,825.33. Their produce was valued at $5,955 — an average of $62 for each. Every dollar invested in help was multiplied about three and a quarter times. The committee will continue this admirable "charity."

Earlier Egypt

Excavations recently undertaken at Negadah, Abydos and Toukh make the explorers sanguine that Osiris and Menes were not legendary characters but real personages, since the head of Osiris is believed to have been found, and the resting-place of Menes, the first king of the first dynasty. It was this prince who made the canals of Egypt and united Upper and Lower Egypt. His date is 5004 B. C.

For Two Regiments of Artillery

Existing contracts call for the emplacement and mounting, before July 1, of 151 modern high power steel guns and 232 mortars. These coast defenders are being distributed at important positions from Maine to Puget Sound. They make necessary additional and skilled men both for their care and use. Skill presupposes time and training. This argument was so apparent, that the Senate, with but four dissenting votes, agreed last week to increase our artillery force to seven regiments, thus adding to our army 1,610 men.

Local Rule for Ireland

Lord Salisbury's Government has scored a signal success in submitting to the approval of the House of Commons a scheme for the self-government of Ireland which not only satisfies the English advocates for home rule, but also the various Irish cliques in Parliament. It does not propose a separate legislature, but it does offer the county council and district council features which constitute local autonomy in England; the election to these councils, and to the boards of guardians, will be by parliamentary franchise, peers and women being included — a proposal which, in effect, will transfer the management of local affairs from the large land owners to the peasantry. It is on this account that Mr. John Morley pronounces it "a genuine democratic effort." The landlords are to be placated by having half their taxation paid out of the imperial treasury. The criminal jurisdiction is to continue unchanged; the Castle Government at Dublin will have charge of that. The success of this latest scheme is guaranteed by the condescension of the Government to take counsel with the Irish leaders previous to its formulation. They knew that actual home rule was out of the question, and were content to accept a scheme which elevated them to all the rights and privileges in local self-government which Englishmen enjoy. The bill will doubtless be criticised, some of its minor features may be modified in the debate, but its passage is assured.

A New Deal in Newfoundland

Contractor Reid, who built the Transinsular Railroad, will shortly undertake, by an arrangement with the Government, the development of the valuable mineral and timber wealth of the colony, and the operation of various methods of transportation. The list of proposed enterprises is a large and varied one, and involves an outlay of some $15,000,000. Among the schemes which Mr. Reid is pledged to carry through are the following: The construction of an electric railway line in St. John's, and the paving of its main streets; the operation of the entire railway system of the colony (600 miles); the purchase and operation of the Government telegraph system; the construction of seven steamers, to ply between the great bays and Labrador and connect with the railroad, thus effecting freight and passenger service to all parts of the colony and a daily service to the mainland; the purchase of the large St. John's dry dock; the establishment of pulp and lumber mills; and the operation of the coal, copper, pyrites and other mines. Mr. Reid receives, of course, an advantageous *quid pro quo* for these extensive concessions in the shape of mineral lands, subsidies, and coal protection.

Recent Discoveries in Metallurgy

The scientists of McGill University have discovered that "metal filings of any kind may be compressed into perfectly useful bars, which will stand as severe tests as the original bars which supplied the filings." Somewhat allied to this discovery is the theory, pretty well confirmed, that metals suffer from fatigue (the effect of vibration) and that vitality is restored by a holiday. The beneficial effect of a Sunday rest in the case of iron wires oscillated during six days, was discovered by Lord Kelvin thirty years ago. Lately it has been found that "the modulus of elasticity" in an overstrained bar will rise 10 per cent. after a rest of three weeks — this owing to molecular rearrangement. Strangely enough, it has just been proved by the Franklin Institute (Philadelphia) scientists that cast iron is an exception to this law of exhaustion. Two years ago it was found that cast-iron bars were stronger after being subjected to shock or vibration; now it has come to light, as the result of experiments conducted for over a year at the Franklin Institute, that the maximum gain in the strength of cast iron under judicious shocks exceeds that of the original rec-

ord by more than 100 per cent. The explanation is that this gain of strength is due to the release of internal cooling strains, owing to a rearrangement of molecules under the influence of shock. The shock produces a sort of mechanical annealing of the metal. This discovery will give increased confidence in the use of cast iron for structures which are to be subjected to moderate shock or vibration.

Sound Counsel

To the Louisiana Constitutional Convention now in session for the purpose of disfranchising the illiterate — principally Negro — vote, Mr. Booker T. Washington has addressed a letter, asking not merely for fair play for whites and blacks alike, but for adequate provision to remove the confessed disqualifications of the great body of Louisiana voters. If property or educational tests are to be required for suffrage, the State should see to it that opportunities to meet these tests are freely and impartially offered. If the ballot-box is to be shut against ignorance, he insists that the school-house shall be thrown open and every child afforded the opportunity of rudimentary education. He makes an earnest plea, also, for "provision at some institution for the highest academic and normal training in connection with thorough training in agriculture, mechanics and domestic economy." He argues that ignorance is more costly to the State than education, and maintains that when the Negro is attending to industrial and business development he will not trouble himself about politics. "The highest test of the civilization of any race," he declares, "is in its willingness to extend a helping hand to the less fortunate. A race, like an individual, lifts itself up by lifting others up. Surely no people ever had a greater chance to exhibit the highest Christian fortitude and magnanimity than is now presented to the people of Louisiana."

Savagery in South Carolina

On three occasions the people of Lake City, S. C., tried to kill their Negro postmaster, Fraser B. Baker. He had the courage to remain at his post. Last week they fired his dwelling, which was also used for a post-office, in the dead of night, and as he and his family tried to escape they shot him down, and killed his ten-months' old baby in the arms of his wife, wounding her also; three other children, two of them girls, were hit by the bullets. This atrocious outrage has, very properly, excited indignation the country over. The better class of the people of the disgraced State are angry over it, and demand justice. The leading newspaper of Columbia, S. C., thus characterizes it: —

"And this in South Carolina, this in a State and a neighborhood where people read and vote and sit on juries, where Christianity is professed, where the church and the school-house send out their teachings, and the supremacy of law, the enforcement of justice, are the conditions of the social compact. Great God! could Apache savages be more cruel, more ruthless, more lustful of blood than these civilized white men of Williamsburg County?

"The race pride of these men, it seems, was wounded by the appointment of a Negro postmaster; so to blazon to the world their high resentment and prove the injustice of thus giving office to an inferior, they place themselves on the moral and religious level of the aboriginal African, they attack at midnight under cover of darkness — the many against the few, the strong against the weak and helpless — and they assassinate indiscriminately man, woman and child! Where are the white man's characteristics in this deed? Where is his superiority shown? Where do we find the fruits of his thousands of years of civilization and self-control and cultivated conscience?

"A negro postmaster! Is that something to resent with assassination? Who are these people in Williamsburg County, that they cannot endure that which the most refined, the most sensitive citizenship of the State has endured with patience and dignity in years gone by? Columbia had a negro postmaster for eight years. Charleston had a negro postmaster for eight years. Dozens of South Carolina towns have had negro postmasters. It was offensive — necessarily so — but who was hurt by it?"

The Governor of South Carolina has offered a reward of $500, and the Postmaster General also a reward of the same amount, for the detection of the murderers.

A New Status in China

Great Britain and Germany have formed some sort of an agreement. At least, the Chinese loan of $80,000,000, on terms not nearly so favorable as those offered by Great Britain, is to be advanced by two banking institutions, one British and the other German. In return, China makes far more important concessions than any heretofore granted. The inland waterways of that country are to be opened to steam navigation by foreigners. The chiefship of the Imperial Maritime Customs is to be held by a British subject, "so long as the British trade with China at her ports continues to exceed that of any other Power." Further, in order to guarantee the loan mentioned above, the internal taxation of the Empire, heretofore in the hands of the provincial mandarins, is now to be controlled by the representatives of the bondholders — which means a decided reform in Chinese finances. England continues to insist on open markets to all nations in China.

Convicted but Vindicated

To the disgrace of France M. Zola was last week found guilty of libel and sentenced to one year's imprisonment and the payment of a fine of $600. He has appealed, and the case will be reviewed by the Court of Cassation. The Government meantime has been doing what it can to suppress further agitation of the matter. Both the newspapers and foreign correspondents have been warned to stop alluding to the Dreyfus case. On an interpellation in the Chamber the Government was supported by an overwhelming majority. The agitation, however, will not cease. Zola has been convicted, but his trial has made one point clear — that whether Captain Dreyfus was guilty or not, he was not fairly tried. Until, therefore, his case is reopened, the cry for justice must continue to be heard. It cannot be silenced. When the nation recovers from its hysteria and becomes sane again, it may give heed to the bitter outburst of the imprisoned captain when he was arrested: "My only crime is in having been born a Jew."

Rival Claims on the Niger

The French Government has disavowed any intention of trespassing on Sokoto-land — has denied, in fact, that French expeditions have crossed the border. What France is after is now plain. She covets the Niger as an outlet for her central Soudan possessions — that is, she wants to reach down to a navigable point on that river, and at least make the stream international like the Congo, if she cannot make it exclusively French. To this end she has been quietly encroaching on the hinterland of British coast possessions. This hinterland has been acquired by British agents of the native chiefs by treaties. France affected to doubt the validity of these treaties, and tried the policy of seizure and occupation. The firm stand taken by Great Britain has now convinced her that her West African hopes will be disappointed. General European consent has confided to Great Britain the navigation of the Niger. The lower Niger is regarded in England as practically a British river. Great Britain will control it, but will not reserve it. The new boundary line, now being drawn up, will limit French possessions to a point north of the rapids of the river. This will prevent her making the Niger an outlet from the Soudan; but the privileges of trade on the river from its mouth up will be granted to her with the same freedom as to other nations.

Waiting but Not Idly Waiting

At this time of writing no more is known by the public of the cause of the disaster to the "Maine" than was known the morning after the tragedy. Whatever the court of inquiry, sitting at Havana, has found out, from the testimony of witnesses and the examinations made by divers, is kept rigidly secret. Even newspaper correspondents have exhausted, seemingly, their material for invention or supposition. The authorities in Washington and the people at large are waiting. The period of suspense is not, however, passing idly. The sending of the "Maine" to Havana was only one of a series of steps towards a course of action foreshadowed in the inaugural addresses of both President McKinley and his predecessor — that a point might be reached in the struggle in Cuba when this Government can no longer in justice to its interests remain a spectator. The destruction of the "Maine" has simply quickened preparations for possible contingencies already begun. In spite of every effort to keep its movements quiet, the country knows that every precaution is being taken by the Government against hostile attack, and that preparations are being hurried for striking a blow. Meantime the people and the authorities wait to know whether treachery or accident destroyed the "Maine."

GOD'S NEED OF ABLE MEN

THE need of able men for God's work in the world is not doubtful. It is constantly proclaimed, and in various ways the help of this class of men is diligently sought by the church. Not least is the need of able laymen. Christianity opens wide the door for the admission of all classes, and invites the helpless and ignorant as well as the strong and wise. All the more, therefore, is there need of the ablest for the work of God. Possibly in the call for able men the emphasis has been too largely on financial ability. In an age of vast Christian enterprises, and with opportunity for the useful employment of unlimited means in Christian work, it is not strange that the church should pray for the conversion of financial ability to God's service. But more than gold God wants men. If He has the men, the gold will not fail.

The great missionary openings into all the continents and including in their scope all peoples, the educational institutions which are developing and must be Christianized or made more vitally Christian, and the complex civilization of the times, all call for largest ability, broadest culture, and comprehensive statesmanship. But most of all God needs these talents dominated by the Holy Spirit. Once in a while we turn in disgust from the spectacle of a little man who has crawled, or climbed, or been pushed, into one of the places of vast possibility only to rattle in its half emptiness and to paralyze the work he ought to direct, while he only seeks to make the place a stepping-stone to something higher. Does not God call men to any ministry but that of the altar and the pulpit? Are not laymen now set apart by divine anointing of the Holy Spirit for His service — as of old a king was chosen from the sheepfold and a prophet from Tekoa?

More than for these high places God needs consecrated men for lay service in local churches. There are few such churches which might not be vastly strengthened for usefulness by the consecrated business talent of men who sit in the pews. That the membership of our churches is female by a large majority is not to the honor of American manhood, while it deprives the church of power it ought to possess. It is sadly suggestive of the condition of Roman Catholic France, where the children are confirmed, the daughters educated in the convent, the mothers strict attendants on church and confessional, and the fathers infidels. It fosters that erroneous notion that business is unclean; that one cannot do business and be a Christian; that by and by when a man retires from business he may attend to religion and join the church. It fosters, also, that other notion that respectable business men and others in public life are doing their whole duty and are worthy of special honor for patronizing the church, contributing to its financial support, and occasionally giving wise advice in prudential matters.

More than their money or their patronage, the church needs their participation in the worship of the sanctuary, and the world needs the testimony of their Christian example. The sound judgment which the business world listens to with respect will carry conviction in the sanctuary. The business integrity which stands for more than bonds and mortgages in the marts of trade will have weight in the prayer-meeting. The church has a right to these talents in the business enterprises which it must carry on — its church building, its current expenditures, and its broader benevolent and evangelistic enterprises. Much more it needs these able men to testify of salvation through our Lord Jesus Christ.

In a word, God wants men of the highest grade, of the best ability, whether employed in the professions, manufactures, or the mechanic arts and sciences, in His service in the churches. He wants them not only as financial patrons, but as worshipers; not as attendants or endorsers of the church, but as workers and members in directly religious service. He wants them to testify not only to the social and moral benefits of the church, but more to its spiritual life and its divine relationship.

Rev. James E. Latimer, S. T. D.

THIS honored servant of God was, only a little time ago, a prominent factor in New England and American Methodism, and his influence upon our New England ministry, and, indeed, upon the whole church, has not, we trust, lost its effectiveness.

We are conscious of our inability to set forth, adequately, our appreciation of this man of God. Several have attempted it and have done well; but we are sure that too much cannot be said in his praise, and his name deserves to be ever kept fresh in the memory of the people. All we shall attempt at this time, is to speak of him as we knew him and loved him.

It was our privilege to be associated with Dr. Latimer as his pastor, and to continue a brotherly relation until his sudden removal. We recall with pathetic interest that he, with Mrs. Latimer and the two little girls, spent the last Sunday before he was taken ill with us at the parsonage of Garden Street Church, Lawrence, where he preached to the great delight of the congregation. We never saw him happier or more radiant. As was his habit in the freedom of home life, he was as buoyant and playful as a child. While his pastor, we met him often in religious and social gatherings, where we observed the true inwardness of the man. Many were the hours we spent with him in his own home in Auburndale, talking over questions relating to the interests of the church and discussing questions of theology. We can well appreciate the remark of Dr. Warren made at his funeral — that Dr. Latimer was the best read man in Methodism. His knowledge of books and authors was something wonderful. We never called his attention to a book of any merit that he had not read and fully mastered and could promptly give its merits and defects if it had any. We could not name a subject upon which he did not seem to be thoroughly posted, and could readily inform you where it was the most ably treated, whether in German, French or English. He was a complete cyclopedia on all these questions, and seemed the embodiment of all such knowledge. On a certain occasion we had been reading a book which tested our skill in comprehending its meaning. On making some inquiry of him in regard to it he said, with characteristic ingenuousness: "Oh, yes; I have read it, and it read to me like a romance," indicating the readiness with which he comprehended the most abstruse questions. On the subject of theology he was a Wesleyan. We had many close talks on the knotty questions of theology, but he could never be driven from his Wesleyan position. Still he was far from being narrow or offensively sectarian. He possessed a broad, catholic spirit, but his personal views were settled. He remarked at one time that, when a pastor, he prepared a series of sermons on the first Epistle of St. John, and that never before were there opened to his mind the wonderful possibilities of grace; and it brought to his heart such rich experiences as to settle his theology on the great question of holy being and living. He was never after that time in doubt on this question of the Divine ability to save to the uttermost.

Dr. Latimer was not only a man extensively read in philosophy and theology, but he was possessed of great modesty. He was never giving out how much he knew. He had no occasion for this, as all who came into close contact with him soon learned that fact without his publishing it. They could see that among giants he was the equal of the tallest of them.

In his natural make-up he was exceedingly simple and unassuming, and some thought him lacking in personal dignity. He did not look like a distinguished character in his general appearance, in his attire, in his walk, or in his associations with the people. His dress was modest and often very plain, his walk was without the dignified air so many assume, and his associations with the people were free and affable, giving evidence that he knew how to become "all things to all men." Modesty marked all his utterances. The common people could approach him without a formal ceremonious introduction. In this respect he was a most lovable man.

Dr. Latimer was deeply religious. Bishop Vincent is reported as saying that "the university professor is a bit afraid of being classed among believers; his idea of a church is associated with narrowness," etc. This may be true of certain fledglings who have reached the professor's chair; but, we are happy to say, this did not apply to James E. Latimer. He esteemed it the highest honor to be a "believer," and to know whom he believed, and was able to give a reason for his faith. In this matter we had a good opportunity for observing his life, and it was simply beautiful.

No man was more regular in his attendance on church service; and few were more regular at the weekly prayer-meeting, and always at the Sabbath evening service. He was always ready to take part in the prayer service. While it was conceded that he knew vastly more than the preacher, no one was more attentive or seemed more appreciative as a hearer; and he would

often take pains to commend the discourse. His prayer-meeting talks were instructive and always helpful.

Dr. Latimer was not a pulpit orator. The recitation-room seemed to be his throne. There he was at home and did his best work. He was a good, but not a popular preacher. He was not a silver-tongued Simpson, nor a McClintock, nor a Foster; he did not belong to that class of orators. But he was pre-eminently a golden-tongued teacher. He impressed his own personality upon the young men who were about to enter the gospel ministry, and they went to their work under the inspiration of his instructions. In his classes he always invited the most searching questions upon all phases of theology, etc., and his numerous students will attest that on these questions they never caught him napping. Some who succeeded him found it more difficult to manage the tangles into which they were drawn. But the unraveling of these knotty questions were made as clear as light, and were to him really a pleasant pastime.

Dr. Latimer was a man to be carried in one's heart, a man in whom one could confide, one whom it was a great pleasure to feel was your friend, and one who could never be induced to betray that friendship. It is to be sadly regretted that he had not been spared to complete his work on Systematic Theology, upon which he was earnestly engaged when his life so suddenly and unexpectedly went out. It would have been, without doubt, a valuable contribution to our theology and a standard among us. But his record is on high.

PERSONAL

— Dr. G. P. Mains, of the Book Concern in New York, was in this city last week and made a welcome call at this office.

— Dr. R. Hoskins has been appointed presiding elder of the Cawnpore District of the Northwest India Conference.

— Rev. A. M. Courtenay, D. D., besides his work as pastor of First Church, Meadville, Pa., fills the chair of Christian evidences in Allegheny College.

— Bishop Cranston is not to leave the country, by episcopal arrangement, until June, and therefore expects to hold the Maine Conferences.

— A fine portrait of Father Taylor hangs upon the walls of Wesleyan Hall, presented to the Boston Preachers' Meeting by Chaplain J. W. F. Barnes.

— Rev. M. B. Pratt, of East Saugus, delighted the faculty and students of Claflin University, Orangeburg, S. C., on Washington's Birthday, with his lecture on Abraham Lincoln.

— Dr. Matt S. Hughes read an interesting paper at the Methodist Ministers' Meeting in Minneapolis, Feb. 14, on the "Theological Dialect." It was a plea for pulpit language intelligible to the people.

— Rev. L. W. Elkins, of the Erie Conference, has been appointed by Bishop Ninde to Jennings, in the Gulf Mission Conference. Jennings is about one hundred and eighty miles west of New Orleans.

— Rev. William McDonald, D. D., so well known to many of our readers, reached his 78th birthday on the first day of March. We are happy to report that he is in better health than one year ago.

— Rev. A. E. P. Albert, D. D., has served several years as vice-president of Gilbert Academy. On President W. D. Godman's recommendation he becomes president, and Dr. Godman president emeritus.

— Pundita Ramabai is expected in America next month. She has sixty-nine famine orphans in her charge. The ten years for which the Ramabai circles of America pledged to her support have expired.

— Rev. C. A. Southard, of Lewiston, Me., was last week elected department commander of the Maine G. A. R. — a very handsome compliment when it is known that the other candidates were Hons. Frederick Robie, of Gorham, and Seth T. Snipe, of Bath.

— The *Western* announces that "Bishop and Mrs. Hartzell will be attractive residents of Martha's Vineyard next summer. It is understood that he has already engaged a cottage there. Doubtless he will be so widely called for that the Vineyard will be only his post-office."

— "Ian Maclaren," writing of Mr. Gladstone, says: "When so many are finding the Christian faith an intolerable burden or an insufferable stumbling-block, it ought to be matter of thankfulness that the most distinguished statesman in England of our day is a believing Christian and has perfect peace at eventide."

— Dr. A. B. Riker, of Charleston, W. Va., has accepted the presidency of West Virginia Conference Seminary, made vacant by the resignation of Prof. Hutchinson. The *Pittsburg*, in announcing the fact, says: "The selection is a most excellent one in every way, and one which promises well for the continued prosperity of that admirable institution."

— Rev. R. H. Kimball, a superannuated member of the Maine Conference, died at his home in Mercer, on Sunday, Feb. 20. His wife died twelve days before. Last fall they celebrated the fifty-fifth anniversary of their marriage, and friends were planning to observe his eightieth birthday next July. Suitable obituaries of this worthy couple will appear later.

— Rev. S. A. Steel, D. D., secretary of the Epworth League of the Methodist Episcopal Church, South, and editor of the *Epworth Era*, the official organ of the society, is to lecture at Lasell Seminary on "Home Life in Dixie during the War," on May 27. Dr. Steel can be secured for lectures at other institutions or churches during this visit, if early application is made to him at Nashville, Tenn.

— A portrait of Dr. Oliver Marcy, now seventy-eight years of age, who has been a member of the faculty of Northwestern University since 1862, was presented to the University at the recent midwinter banquet of the Alumni Association at Evanston, Rev. Dr. E. A. Schell making the address of presentation. A birthday poem by Prof. Pearson, and addresses by President Rogers and others, made the occasion inspiring.

— The many friends of the late Rev. Dr. William Nast Brodbeck will be comforted to learn that a volume will be immediately published by Eaton & Mains of New York, made up largely of sermons and addresses by the deceased. Dr. Henry Tuckley, of Springfield, his intimate friend for many years, will write a biographical sketch and act as editor of the volume. Bishop Mallalieu will write the introduction, and Bishop Foster will contribute a brief tribute. It is expected that the volume will be issued the last of March.

— Rev. E. H. Boynton, presiding elder of Bangor District, East Maine Conference, writes under date of Feb. 23: "It was our delightful privilege to have with us at our Ministerial Association and Epworth League Convention, held at Houlton, Feb. 14-16, Prof. Geo. K. Morris, D. D., of Boston University. During his stay of two days he delivered four or five lectures and addresses, which were rich in thought, beautiful in diction, and inspiringly eloquent in delivery. After his first address his congregations were large and lavish in their expressions of appreciation. Our ministers will preach better, and our people, young and old, will hear and live better, who heard these masterly efforts, and we are sure our excellent School of Theology will not be the poorer. We are grateful to the institution and to the man."

— A beautiful marble bust of Shakespeare, the gift of the various women's clubs of the city, was presented to Rev. Dr. W. A. Quayle, pastor of Independence Avenue Church, Kansas City, Mo., on a recent Saturday afternoon, at the close of a lecture on "Hall Caine, and His Island." The gift was in recognition of the very helpful service he has rendered in a series of free literary lectures, given at the request of the women's clubs.

— Rev. J. M. Woodbury, of the Maine Conference, died at Old Orchard, Me., very suddenly, on Wednesday evening, Feb. 23. He recently expressed a desire to take work another year. He joined Conference in 1853 and took appointments every year until 1894, when he was granted the superannuated relation. He had seemed to be in his usual health, and his death was a surprise to all his friends. A memoir of this good and greatly useful man will be prepared and published at an early date.

— The *Springfield Republican* thus fittingly calls attention to a characteristic act of Hon. John D. Long: "There is a lot of fine feeling and the milk of human kindness in John D. Long. He has sent a personal letter to the nearest living relative of every one who went down to death in the disaster to the 'Maine.' 'I desire to express my profound sympathy with you in this sad event and in the bereavement which you have sustained,' writes the Secretary of the Navy — and a very proper and thoughtful message it is, one sure to be treasured in every household it reaches."

— Percy W. Bunting, editor of the *Contemporary Review*, writing of the late Prof. W. F. Moulton, of whom we presented a sketch and electro in last week's issue, says: "Dr. Moulton was an intense Methodist. He may not have been the most efficient of evangelists for a revival, but a revival would at any moment have found him ready, keen and eager. He lived amidst all his scholarly business in a deeply spiritual, while thoroughly natural, atmosphere. There was no sign of strain in his religion; it flowed with his cheerful spirits and perfect temper, evenly and always. If his character had a defect, it was that it was flawless. Simple and affectionate, he was personal in his dealings with all, and remembered and thought of every one down to the children. His unfailing courtesy was the natural expression of his heart. To women he was chivalry itself."

— In a recent issue we enumerated four Methodist centenarians living in New England, and asked, "Are there yet others?" In reply to this query Rev. Thomas P. Baker, pastor at Mechanic Falls, Me., writes: "There is at least one other. My grandmother, Mrs. Amy Pinkham (*née* Abbott), was born Sept. 4, 1794, and is, consequently, now over 103 years old. She is a resident of Boothbay and a member of the church at Boothbay Harbor. Her sight has so far failed that she has been unable to read for the past seven or eight years, but regularly ZION'S HERALD is read to her. Her hearing is perfect and her mind is sound, while her memory of remote events is as clear as is ours of yesterday's happenings. She recalls distinctly many of the local movements of the soldiery in the war of 1812. She is a faithful Christian, loving her church, her Bible, and her Saviour, and waiting patiently for the chariot to come and bear her away to her eternal home."

BRIEFLETS

We are very happy to present Joseph Cook's estimate of "Frances Willard as a Reformer," on page 268 of this issue.

What is meant by the frequent reference in the public press to the growth of the Christian Endeavor Societies and Epworth Leagues? Only this — that additional churches have adopted one or the other of these societies, and that a certain portion of the membership is connected with these organizations. It does not mean, as the general public is inclined to infer, that there has been any addition or enlargement of the membership of the Christian church, or, necessarily, any gain or accession of strength to the cause of Christianity. The question which is being frankly and earnestly debated in Great Britain is, whether the Christian Endeavor Society, after a fair trial, has served to strengthen or to weaken the church. Such a discussion is inevitable in this country, and if conducted in the right spirit will be healthy and advantageous.

It is not complimentary either to the assumed chivalry or to the literary intelligence of the Southland that Mrs. Jefferson Davis, in defending herself against her Southern critics who condemn her for making her home in the North, should say that she is obliged to do it in order to obtain a livelihood. Speaking of herself and her daughter, she says they made repeated efforts to dispose of their work in the South, but found the demand very small, there being practically no market for literary work there, as all the big publishers and newspapers are in the North. Consequently, it became necessary to move to one of the large cities, and they selected New York. There they find a ready market for their productions, and the income thus derived, together with the small income from the Beauvoir plantation, affords them a comfortable living. The joint income from the literary work of Mrs. Davis and Miss Winnie last year was $2,000, Mrs. Davis earning $800 and Miss Winnie $1,200.

The last rites over the body of Frances Willard, president of the Woman's Christian Temperance Union, were performed at Evanston, Feb. 24. The city was in mourning, schools and business houses being closed, and flags at half-mast out of respect for the dead leader. Private services were first held at Rest Cottage, Miss Willard's home, at which were present only the relatives and most intimate friends and the officers of the W. C. T. U. A prayer was offered by Mrs. L. M. N. Stevens, acting president of the W. C. T. U., and after the hymn "Jesus, Lover of My Soul" had been sung by those present, the casket was conveyed to the First Methodist Episcopal Church, which was filled to the doors, where the final services were held, led by Rev. Dr. Frank M. Bristol, Miss Willard's former pastor. Addresses were made by Henry Wade Rogers, president of Northwestern University, Rev. Dr. Charles Little, Mrs. Louisa Rounds, Mrs. John S. Dotter, of Iceland, Mrs. Katharine L. Stevenson, and Mrs. Clara Hoffman. The casket was literally covered with flowers, almost every country and State being represented by some floral piece.

With an unprecedented number of changes to be made in our pastorates, and with inherent difficulties attending the adjustment of many of the appointments, it occurs to us that our presiding elders are entitled to special consideration. These under-shepherds, at the best, bear an onerous and oppressive burden. They are strenuously attempting to do the best for each church and for each minister; but they must do their work within certain painful and often unchangeable restrictions. There are ministers who think that their presiding elder could place them in any church which is to be vacant. It has come to pass, however, that our churches now express preferences that must be heeded. We have no doubt that, upon the whole, a wise and satisfactory adjustment of all these sensitive and critical interests will be made. Meantime we bespeak, for the presiding elders, patient, confiding, and sympathetic consideration.

Our Conference sessions will soon be upon us here in New England. This fact puts a burden of special and continuous toil upon those of our ministers who are closing their work with the churches they are now serving. There are many last things that the retiring pastor can do to make the charge more attractive and successful for his successor. Some heroic work may be needed in the selection of the officiary of the church. One of our official papers has recently stated with great force that much conscientious and courageous pruning of our boards of stewards and trustees should be made, and that men who have been kept in official relation for years, mainly as a compliment, should be made to give way for the introduction of new and more vigorous life. Let each retiring pastor put everything in order for his successor.

We are requested in the same mail to announce with approval two new organizations, or societies, which unauthorized persons in our church have inaugurated; but we must emphatically decline to do so. The church is surfeited and paralyzed with organizations already. So much faith do people place nowadays in societies and committees, that the ability to do personal Christian work is becoming a lost art.

Chaplain Milburn's prayer at the opening of the United States Senate, on Feb. 22, was so strikingly fitting that it received the unusual honor of being ordered to be printed in the official record. The petition made for a blessing upon all the people may be wisely offered by all our readers: "Bestow upon the people of this country, young and old, foreign and native born, a larger measure of the grand and simple character of our beloved father, reverent toward things divine, humble, modest, firm; whose courage was tempered with moderation, whose nobility of character was qualified and glorified by his devotion to his country and to the best interests of his people. We pray that Thou wilt keep us in the paths which he pointed out as wise and right. And may we, as we tread these halls, climbing the mountain side to loftier heights, feel that the blessing of the God of Washington rests upon this country and all its people."

A FEET-WASHING SERVICE

IN connection with the editor's attendance upon the sessions of the General Missionary Committee in Philadelphia, by the courtesy of Rev. F. P. Parkin, of the First Church, Germantown, we enjoyed an evening's worship with the Church of the Brethren, or Dunkers, which was unusually novel and interesting, and which has been the subject of no little reflection and thought since that time.

This church, which is known in Germantown as the Dunkards, or Feet-washing Church, is a memorably historic structure. We present herewith an electro of it as it now appears. The front, which is the old, part was erected in 1723 and stood alone, severely plain within and without, until a friend who became interested in the society within the last five years gave it enough to erect the addition, which is finely finished in colonial style. The congregation now worships in the new part.

In 1708, Alexander Mack, of Schwarzenau, Germany, and a few of his neighbors agreed to meet together and study the Word of God without reference to existing creeds, and to submit themselves wholly to its guidance wherever it should lead them. The movement resulted in the adoption of the following views: 1. The Bible as their creed, without any catechism or confession of faith. 2. The independent or congregational form of church government. 3. Believers' baptism, triune immersion. 4. To celebrate the communion in connection with the *agape*, or love-feast (in imitation of the paschal supper), feet-washing, and the salutation or "holy kiss."

Although a confessedly devout people, of good works, yet in the land of Luther they were soon subjected to such severe restraint and persecution by the State that some twenty families emigrated to America, settling in Germantown and organizing this church. They chose Peter Becker, a weaver and one of their number, to be their first minister. In 1729 Alexander Mack, the founder, with some thirty more families, arrived in Germantown. On our way to the church on the evening referred to Mr. Parkin told us much of the history of the church and of its present minister, Rev. G. N. Falkenstein, whose portrait we present. The people are mainly of German extraction and are known to be most excellent in character and life. The pastor is a man of culture and refinement, of catholic and sweet spirit, and greatly beloved by his people.

We entered the new part of the church edifice, passing through the old, to find some sixty people already gathered, perhaps forty women and twenty men. The women wore head-dresses and sat in seats apart from the men. The seats, or pews, were constructed in pairs, so that the worshipers faced each other, and in the centre of each double pew was a narrow stationary table on which the *agape*, or love-feast, was spread. In the pulpit sat the pastor and three helpers. He commenced the services by reading the 11th chapter of 1st Corinthians, which, if examined, will be found to contain Paul's instruction in regard to covering the head while at worship. These striking passages occur, which were unconsciously emphasized in the reading: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Small caps, or head-dresses, made of tulle or thin muslin, are provided for all female members of the church and are worn in obedience to the apostle's injunction.

After singing and the Scripture reading one of the ministers exhorted in a conventional and pietistic way upon the duty of self-examination as a preparation for the love-feast. Then followed the reading of the 13th chapter of John's Gospel — as much as gives an account of the washing of the disciples' feet by the Master. Particular emphasis was put upon these words: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." A visiting minister from Ohio then explained "feet-washing" and its obligation. It was, he said, a clear and specific command of the Saviour whom they worshiped, and it was the duty of every one of His disciples to obey and ask no questions. In doing this there was developed the spirit of humility and loyalty which the Master especially blessed. Particular stress was laid upon this injunction, and to ignore or violate this ordinance was a grave omission and an act of disobedience. While it is laid upon our conscience and we must obey, he said, yet we judge no person who does not comply

To his own conscience he must stand or fall.

At the close of his remarks the foot-washing took place. The men gathered by twos in the new part of the church at the left of the pulpit. The pastor, laying aside his coat, girded himself with a towel and literally washed and wiped the feet of one of his brethren. Then he gave the towel to the man whose feet had just been washed, who in his turn girded himself and washed another; and so the process went on, one man washing the feet of another until all had been washed. In each case, when the washing was completed, the brethren embraced and kissed each other.

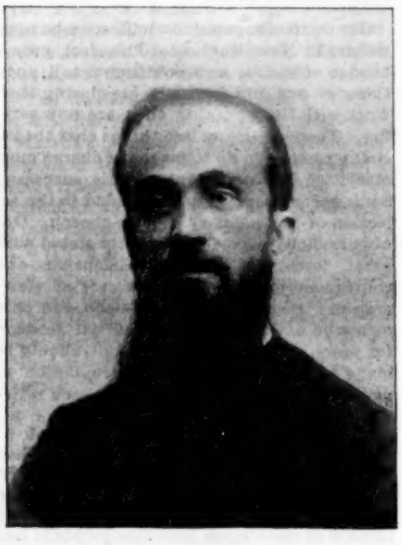
At the same time the minister's wife beckoned the women to follow her into the old part of the church, and there the first woman at the end of the seat had her feet washed by the one next to her, and so on until all the women's feet had been washed. Sometimes a gray-haired mother in Israel chanced to be washing the feet of a girl, or the reverse. So thoroughly devout and worshipful were these good people during this strange scene that we could not be otherwise than attentive and decorous, but to the writer this part of the service was anything but impressive and sacred. While they had been made to believe that Jesus had put this upon them as an obligation, we were thoroughly convinced that they were utterly mistaken in obeying the letter rather than the spirit of His example and command.

After this followed the *agape*, or love-feast, which they observed by partaking of a substantial meal. In this case it consisted of a large mug of coffee for each, a biscuit, and a generous piece of cheese. This meal was served upon the narrow table before mentioned, daintily covered with white linen. All this, these worshipers believe, is the necessary and Biblical preparation for the sacrament of the Lord's Supper. The wine was in a large glass bottle and the bread in sticks. After a prayer of consecration the minister from Ohio distributed these symbols, saying, as he passed the bread: "This bread which we break is the communion of the body of Christ;" and with the wine: "This cup of the New Testament is the communion of the blood of Christ."

This entire service was a very emphatic and permanent object-lesson. It shows that marked devotion and even singular goodness of life can exist with most erroneous interpretations of Bible truth. It was a tremendous protest against literalism in the study of the Scriptures. So impressed were we with the devoutness of the pastor of this church that we visited him later in his parsonage home next to the church to make some further inquiries of him. We asked him if it never occurred to him that he was obeying the letter of Christ's command rather than the spirit, and if he did not sometimes have seasons of questioning this peculiar observance of feet washing; but, though so intelligent and charmingly sincere and frank, he impressed us with the fact that he was fully confirmed in his faith.

We intended to ask him, if he took Jesus' example and commands so literally in the matter of feet-washing, why he did not follow Him with as loyal exactitude in everything. What would he do with these commandments in the Sermon on the Mount: "Whosoever will smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not away?" But so tolerant and lovable and non-resisting was he in spirit and speech, that we had not the heart to question him any further.

Falling into an introspective mood, we were led to consider how much like these good people we ourselves often are in our views of other parts of the Scriptures, and how literal and conventional we may be in our interpretation of truth and duty. So true is this of many disciples of Jesus that we make the practical suggestion, if any of our readers have been moved to hurl stones of censure upon these feet-washing disciples — scrupulously faithful up to the measure of light received — that it would be well before they



REV. G. N. FALKENSTEIN.
Pastor of the Church of the Dunkards.

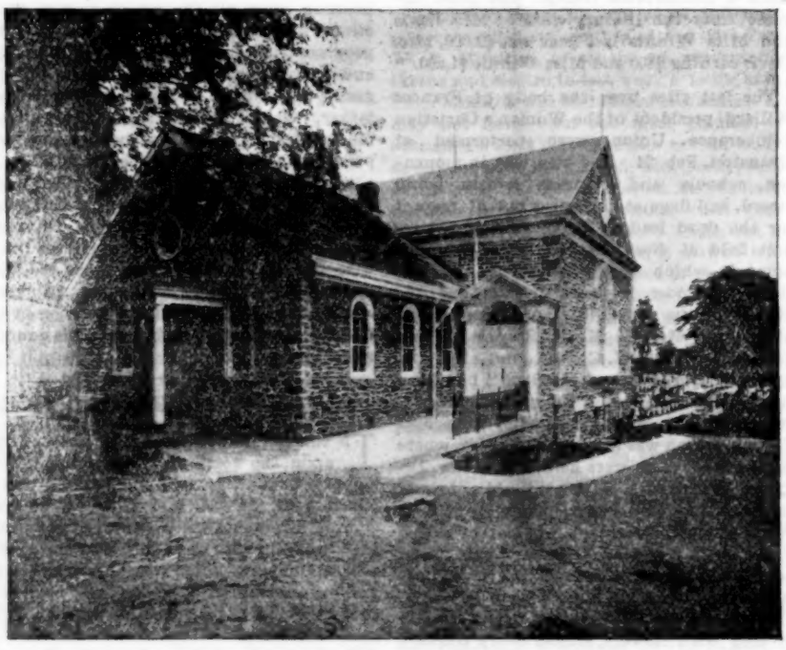
let the missiles fly to recall the command of Jesus: "Let him that is without sin," in the same category, "cast the first stone." For few, very few indeed, are the disciples of the Master who discern clearly His mind and spirit.

From this striking lesson we learn that only that type of Christianity which beholds Jesus in His fullness and comprehensiveness can stand the test in this age. In the full and brilliant light which the God of the Bible is now shedding upon His own truth, error, though mixed up with truth, cannot command the assent of the educated intellect and conscience. All creeds and formulas of faith in every generation must pass anew through the crucible of critical exegesis of the whole Bible and of the devout but unsparing comparison of Scripture with Scripture; and if any tenet held by any denomination, however sacredly, cannot bear this crucial test, then it must be eliminated and cast away.

Does not the operation of these truths and facts serve to explain the very slow progress of the Dunkards? Though this denomination began so early in America with this historic church, yet the growth has been singularly slow. There have been schisms and divisions among them, as would be expected. They now exist in three wings, largely in Pennsylvania and the middle West. The largest wing has a ministerial force, according to a statement made by Elder J. H. Moore, editor of the *Gospel Messenger*, in the *Independent*, of 2,315, eighteen of whom are in foreign fields. For the last year their mission receipts, including $4,253 45 for the India sufferers, amounted to about $25,000. The next National Conference will be held at Naperville, Ill., only a short distance west of Chicago, commencing May 31.

The Progressive Brethren, another wing, held their National Conference at Johnstown, Penn. Their total mission receipts for the year are $1 599 50. They are now making a strong effort to cancel the debt on the Ashland (Ohio) College. With this accomplished they hope to be able to open up and maintain a school of their own. Their year book for 1897 shows a list of 241 ministers. At this time they number not far from 12,000.

The Old Order Brethren, a third wing, are making little or no progress in the way of increasing their numbers. In some localities, however, they have strong congregations. Their late Conference, near Rossville, Ind., seems to have been harmonious. They neither encourage nor maintain missionary enterprise, and have no Sunday-schools or high schools. Though they support no missions, yet some of their ministers are making considerable sacrifice in order to propagate and maintain their faith. They gather no statistics, and for that reason none can be given. They probably do not exceed 4,000.



CHURCH OF THE DUNKARDS, GERMANTOWN, PA.

We there made the interesting discovery that the dust of Harriet Livermore rests in the ancient graveyard in the rear of that Dunkards Church in Germantown. Harriet Livermore was known as the "Pilgrim Stranger," and was one of the most remarkable and strikingly eccentric women, as preacher, poet, and evangelist, that the world has ever seen. But we must defer her thrilling life-story to another number.

THE MASON AND THE STONE

The stone lies four-square in its place,
Cold and blank and bare of grace.
The sun shines on the barren square,
And wakes no life or beauty there.

Bitter the blow of steel on stone,
Bitter the granite's grating groan;
The mason's cunning hand is set
Upon the stone to smite and fret;

And deeper as the chisel goes,
The beauty daily grows and grows;
For lights and shades begin to fall
About the carving on the wall,
And angel wings and faces leap
Obedient to the chisel's sweep;
Flowers and fruits of paradise
Beneath the fretful hammer rise,
Until the house of God has grown
More worthy through that carven stone.

Thou, too, great Mason, hast forewilled
That all the stones whereof Thou build
Thy house not made with hands shall so
In beauty as in suffering grow,
The heart to which Thy tools are laid
Shall never lack of sorrow's shade,
That from that background there may shine
Outlines of beauty most divine.

— *Selected.*

THE LAW OF CHRISTIAN DISCIPLESHIP

REV. CHARLES M. SHELDON.
Author of "In His Steps."

[Abridged from the *Advance*, Chicago.]

WHAT is it to be a Christian? Paul says it is to be a new man. "If any man be in Christ he is a new creature. Old things have passed away; behold all things have become new." Perhaps we cannot improve on that definition. Jesus Himself taught that obedience to His commandments would result in the transforming of a human life so great that nothing could designate it except the term "regeneration," or being born again. "Ye must be born again, or from above," He said.

If this definition of a Christian is right, namely, a new man in Christ, or a follower of Christ, it is well for us to ask just what we mean by that. To say that a man must be Christlike in order to be a Christian meets with no denial. To say that a man must follow Christ in order to be a Christian does not meet with any opposition. But still a man has not defined for himself what a Christian ought to be or do simply by saying, "I must be Christlike, I must follow Christ, I must be a new man." What is Christlike? What is it to follow Christ? What is it to be a new man? These questions require an answer. And it will be our attempt to declare something of the law of Christian discipleship. What constitutes a Christian? We will look into the law of Christian discipleship to see if we can truly add to the definition of Christian a definite and true conception of what it means to be a disciple of Jesus.

Christian discipleship means no less today than it did in Christ's own lifetime. The discovery of electricity, the building of railroads, steamships, ocean cables, telegraph and telephone lines, the invention of gunpowder, printing-presses and type-setting machines, the modern life of humanity with its daily papers, its wonderful machinery, its high buildings, its gigantic fortunes, its scientific energy, all this has not changed in any smallest particular the relation between Jesus and a human being. The world is not necessarily better spiritually because a railroad runs round it. A man is not necessarily any nearer doing God's will because he talks through a telephone or an ocean cable. It is possible for a man who lives in a house lighted by electricity and warmed with gas and supplied with illustrated daily papers to be just as much in need of forgiveness of sins as Nero was. There is no magic in the fact of material progress, inventions, or the power of civilization that can in itself do anything whatever to change the conditions by which alone a man must enter the kingdom of God. If the President of the United States enters the kingdom he must enter as a little child. If Mr. Edison has eternal life he must have it on the same conditions that the most ignorant colored child in the Black Belt has it. If the discoverer of the X rays of light follows Jesus he must follow Him as Paul and Peter did or as you and I must do if we become Christians.

There is no change in the terms of Christian discipleship, therefore. "If any man would serve Me, let him follow Me," Jesus said two thousand years ago. He would say the same today. It is just as necessary now to follow Jesus if we serve Him. It is just as necessary now to take up the cross daily to be His disciple. "He is the same, yesterday and today, yea, and forever."

Once in Jesus' lifetime a young man came to Him asking what he must do to gain eternal life. Jesus told him to sell everything he had and give it to the poor and come and follow Him. It was a test case. I have no doubt Jesus today would say the same thing to any man who was loving his money more than his Saviour. It would be the test of discipleship now as then. That discipleship called for the willingness to surrender anything to the Master's service. And if Jesus today found a man or a woman loving anything more than Him, He would tell them they could not be His disciples until they were willing to surrender all to Him. If the young man had said, cheerfully, "Lord, I am ready to obey," and had at once begun to do as Jesus said, I think it is highly probable that Jesus would have told him to use his money for the world's good as a steward. He might not have demanded of him a literal giving away of all he had if he was entirely willing to do it. Jesus was testing the man's heart. He was applying a universal test of discipleship just so far as it covered a man's willingness to give everything to God. Jesus did not command every rich man He talked with to give up all his possessions to the poor. But He would have done it in every case if every case had required it. So today. The same test of discipleship remains. The years have not changed it. "If any man renounceth not all that he hath, he cannot be My disciple," said Jesus. He would say it just the same today. That is, if any one puts any possession, any love, any desire, before his love or desire for Jesus, he cannot be His disciple. Unless he is willing to give up all he has, even if he does not do it literally, and go out into the world a beggar like St. Francis of Assisi, even if he does not do that exactly and literally, if he would not be willing to do it in case Jesus commanded it, such a one cannot be His disciple. "And there went great multitudes with Him, and He turned and said unto them, If any man come to Me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross and come after Me cannot be My disciple." That is, the law of discipleship is: Jesus first; all other affections secondary. Jesus will not take second place in a man's affections. He must have first or none. The closest earthly ties, the most sacred human loves, father's, mother's, wife's, children's loves, must be less than the love we bear Him who makes all these other loves worth having because of His redemptive and regenerative work for the world.

Now we are apt to think in a rather vague, undefined way that the disciples in Jesus' lifetime were subjected to a severer test of discipleship than we are. And also that the test ought not to be as severe for us as for them, or at least not the same. We have perhaps come to think that to be a Christian means to have faith in Christ as a Saviour from sin, become a member of a church, teach a Sunday school class, contribute to the expense of a church society and the needs of benevolent boards, and live a very comfortable, filled up life, waiting for heaven to come after death. But the fact is, that the test of discipleship is the same test in every age. If anything, it ought to grow more severe, more exacting, as time goes on. We ought perhaps to expect Jesus to demand more of us than He did of Peter or Paul. We have more advantages. We look back on two thousand years of Christianity; they looked into its first century. We have greater opportunities to reach humanity with our railroads, electricity and printing-presses. We can live more in a month than Paul could in a year. If Jesus said to the first disciples right out of paganism, "You must give up everything for Me," He certainly will say no less to us to whom so much has been given. It is impossible to imagine Jesus announcing a new test as a new law of discipleship. What made a man a Christian in the times of Tiberius Cæsar makes him one in the times of President McKinley. "If any man would serve Me, let him follow Me," is a statement of a condition to discipleship that is capable of no change. A man cannot be a disciple unless he follows Jesus. He cannot enter the kingdom except as a little child. He cannot be a Christian without placing Jesus in the foremost place of his affections and his service.

What is the test of discipleship, then? It is Jesus on the throne of a man's life. If to put Him on there means martyrdom as it did mean in Paul's time, there is nothing in the times in which we live to shield a disciple from that result. If to put Jesus into first place demands loss of money, or friends, or position, it is no different from the result that followed discipleship in Jesus' time. I do not mean to say that every disciple must be a martyr, every disciple must be a loser of property, in order to follow Him. I say only that if the test of discipleship results in martyrdom or earthly loss, we are not to resent such a result and say

that we are not under the same law of discipleship as Peter and Paul and John and Stephen. The nominal Christianity of the world says that it is not necessary to do as the early disciples did. The nominal Christianity of the world rejects the suffering or the self-denial or the service at the point where following Jesus demands martyrdom of any sort. But the discipleship of Jesus now is bound by the same law that bound the first Christians. There is no Christianity in the world today that is worth anything except the same kind that Jesus taught. He did not teach one kind for His own times and another for ours; and I do not think He asked His own immediate disciples to do any more really than He asks every disciple to do. Certainly we must conclude that the centuries have added to instead of lessened the obligations of the Christian follower.

"Hark! the voice of Jesus calling —
'Follow Me, follow Me!'
As of old He called the fishers
By the sea of Galilee,
Still I hear His sweet voice sounding,
'Follow Me, follow Me!'"

While the test of discipleship means no less today than it meant in Jesus' time, the imitation of Jesus today calls for an interpretation of Christian discipleship that takes into account the age in which we live. If we take for our standard of conduct, "What would Jesus do?" we ask more than "What would He do in Palestine two thousand years ago?" We ask, "What would He do in the United States now?" That is, we ask, "What would He do in our places?"

. . . . . .

"If any man would serve Me, let him follow Me." What does following Jesus mean? Is that the reason the world hesitates to serve Him — because it means that it must follow Him? A Christian is very different from a good man. You cannot define a Christian by saying he is a good man. He is a follower of Jesus. And there will come times in the following when the world will say of the follower, "Behold a fool!" or "a fanatic!" The test of the Christian discipleship is the conduct of Jesus. The sayings of Jesus are of no value apart from His doings. One of the great sins of the world He Himself pointed out when He said of a certain class of men, "They say but do not." "Ye are My disciples," He said, "if ye do the things that I command you." There is no Christianity without conduct unless it is based on the conduct of Jesus. The imitation of Jesus in the world becomes a mockery unless it is an imitation based on what Jesus would do in any life under any circumstances and regardless of personal results. I believe the ultimate standard of conduct leaves us kneeling at the feet of the Son of Man. "Lord, where shall we go?" we ask, and in the same breath we make answer, "Thou hast the words of eternal life." The standard of what is right, the standard of utility, the standard of greatest good to the greatest number, all these standards are subordinate to the ultimate standard of, "What would Jesus do?" "If any man would serve Me, let him follow Me." A Christian is a follower of Jesus. The test of his discipleship, of his service, is found in the following. If we sing, "I'll go with Him, with Him, all the way," we sing what is not true, unless we mean Christlike action founded on the actual physical life of the Son of Man.

Over the door of a model kindergarten room is often found inscribed Froebel's favorite saying, "Come, let us live with our children!" It would not be without its great and eternal value, if over every church door in the world could be inscribed the words, "Come, let us follow Jesus." And it is only when these words are actually written on the tablet of the disciple's heart and obeyed in every act of his daily conduct, that the kingdom of God is established and Jesus sits where He alone has the divine right, upon the throne of a human life.

THE PHILOSOPHY OF HEALING

PROF. R. KELSO CARTER.

[Copy of a letter sent by Capt. Carter in answer to an inquiry concerning faith-healing.]

MY DEAR BROTHER: Thanks for your long letter; but really I cannot see that you differ practically from my book. I believe that "healing is in the Atonement," certainly, but it is not offered absolutely to every one at all times. Rather it is offered only at such times "as He will." There are many things in the Atonement, but all are subject to conditions. Speaking broadly, some of these are conditions of faith, while others are conditions of time. This is settled beyond the possibility of a doubt when you think that every prayer for healing must of necessity be under the declaration of the Old Testament, "Dust thou art, and unto dust shalt thou return," or its New Testament form, "It is appointed unto men once to die." Hence, whenever we are ill, we cannot know that it is not our time to return to the dust — our time to die — unless the Spirit so leads and shows. Therefore, of course, it is not always the Lord's will to heal.

The case of chronic troubles, not immediately leading to dissolution, appears at first sight a little differently. But it is only needful to consider the vast field of constitutional ailments, or congenital defects in mind and body, to see that God's sovereignty rules throughout. So many are born defective, radically or partially so. No one is physically perfect.

What a blessing it would be to many if a man like —— had been born without such monumental conceit. He could do so much more good without that. His conceit cripples him with most people, just as my back cripples me. He cannot get at them for his conceit. I cannot get at them for my back. And so it is, more or less, with all.

But Christ bore our sicknesses, as He bore our sorrows. Some of us have vastly more and vastly greater sorrows than others. Some go through life as happy as a bird, and as careless. Shall they say, "Oh, Christ bore our sorrows, you know; so I don't have to bear any sorrow at all or to grieve over anything?" Not at all. We see the sovereignty of God and the divine selection through heredity and other causes. You and I do not have to stand by and see our women treated as the poor Armenians have to. Why? It has pleased God to cast our lot where such horror is at present barred out. Shall we stand and cry, "I don't have to suffer, for Christ bore my sorrows for me; therefore I am free, I have none?" Or is the Armenian guilty because he has no deliverance? The above would be precisely as logical as to assert that we do not have to suffer any sickness. You and I were born with certain constitutional weaknesses, more or less. Brother Moody was born with certain constitutional strength. Another was born with dwarfed and crippled frame, leaving him only the semblance of a man. And these, in each case, whether we will or no. So it goes. God rules, and we are to say, "Thy will be done!"

You see, *sickness has no moral quality in itself, as sin has.* We have no business to be bearing sin, for it is always a moral offense; but sickness very often is not so at all. "Neither did this man sin, nor his parents." Hence this alone shows that the two cannot stand on exactly the same footing.

But the ultra atonement theory of necessity compels you to place sickness as a moral offence every time; for if Christ intended us to be always well (by His bearing all sickness for us), we are wrong, and hence sinful, in being ill. Therefore even Brother Dowie is a confirmed sinner because he cannot and does not get rid of his "eye-crutches." Hence I am a sinner because I cannot get rid of that injury to my back, received when a little boy. If Jesus atoned for all sin and bore it for us, and offers us the full benefits of that bearing now, manifestly we ought to get rid of all sin and not bear it, and if we fail we are responsible and guilty. Precisely so, if Jesus atoned for all sickness and bore it for us in the same sense as our sin, we are wrong if we do not get rid of all sickness (no matter how slight), and therefore guilty.

This reduces the vast majority of all Christians to a pack of sinful rebels against the supreme will of God, and makes the church a standing disgrace and dishonor to Christ.

But how simple it all becomes when left where it belongs — *in His will!* We pray; we trust Him for the best; and if the Spirit lead, we grasp healing by faith. And if He lead not that way, we grasp grace. Lo! God is honored, and we have another opportunity to praise Him who doeth all things well.

Baltimore, Md.

ETCHINGS OF SOME PHENOMENAL METHODISTS

II

HILES C. PARDOE

William Taylor

Was there ever a more conspicuous example of heroic devotion to truth among evangelists since apostolic times? We trow not. In how many languages of this babbling world his name is yet to be honored, none may tell.

William G. Brownlow

The altogether unique and patriotic person of antebellum days in the South, who never quailed in the presence of an enemy nor deser'ed the field even

though the shouts of the opposition could be heard ringing throughout the camp.

Edward T. Taylor

A Damascus blade in original wit and in spiritualized nautical phrases as well as in clear-cut convictions in both duty and destiny. His seafaring audiences were often enlivened by the presence of the Beechers, Garrisons, Greeleys and Sumners of modern society.

Peter Cartwright

The Hoosier giant, fully armed and alert for all pioneer warfare. Heroic, keen-witted and eminently capable, he was certain to come off first best in any conflict, inasmuch as his cause was just and his life in harmony with truth.

Jacob Gruber

Stern integrity, hatred of shams, utility in management and wit of no mean order, all were crystallized in the character of this Pennsylvania German preacher. Methodism was lovingly enshrined in his affections. He served his generation with great fidelity. His grave is upon the banks of the "blue Juniata."

OUR ENGLISH LETTER

"NOVUS."

THE President's New Year's message, addressed to "the people called Methodists throughout the world," will surely not fail of its response from the hearts of his large audience. He knoweth the frame of Methodism, he remembereth that socially, and for the most part in respect of riches (although it is said to have its millionaires in these days), it is at a discount, yet he reminds Methodists that the secret of life is within, not without, and that although obscure toil, precarious means, and dull routine may be with most their common lot, their lives need not on that account be narrow in thought, coarse in feeling, or wanting in sunshine. Rich Americans have taken to the potato blossom for decoration. Weary of orchids and other rare exotics, they have adorned their persons and their tables with that despised little product of the kitchen garden. Thus by one of his happy analogies, drawn from the teeming field of nature, does the President encourage those called but to fill commonplace situations. And thus, too, does he find himself able to wish a Happy New Year to those, even the most humble, who need not forego enduring joys because their place in the world is lowly. He has a passage, too, concerning the Methodist home. It needs no defence, but Mr. Watkinson drops a hint for its improvement. Let it be "wide as the culture of today," calculated to teach children that a pious life is perfectly consistent with the possession and enjoyment of all the ingenious instruments of science, all the treasures of literature, all the pure things of taste and art. There is a warning against the cant of undenominationalism — "Fields with hedges are far more fruitful than commons without." A sly hit follows at the rector of Beechamwell, who accused Methodists of "making the best of the main chance." Well, says Mr. Watkinson, Methodists have no reason to be ashamed of their mastery of secular life. Let them show men how to be successful in secular things while still loyal to the highest law, cultivating temperance of spirit, not being consumed by worry, but, having done their best, in a spirit of profound confidence closing the gate, and, after the manner of the vintagers of Dauphiny and Savoy, leaving all to God and the sun. It is a beautiful message, strong, calm, confident, inspiring — just what Methodists might have expected from the reigning President.

* *

London has always been somewhat of a difficult problem for those eager for the propagation of Methodism. Many circumstances conspire towards this. Nowhere is the connectional bond so weak, nowhere does the success of the church depend so entirely on the minister for the time being in charge of it. There is much significance in that "time being," for this at any rate may be regarded as certain that if the rigid time-limit of three years requires anywhere to be slackened, that process needs to be carried out in the large towns, and in London more than them all. I have said it is the man rather than the church or the denomination that attracts Londoners. That is true at least of those who, if they are disposed at all to attend religious services, are drawn toward Nonconformity. Others there be who are drawn, even as moths by the light of a candle, by the glitter of High Anglican or Roman Catholic ritual. Such as these care little for the man who preaches. The sermon is indeed usually a subordinate item, and such as it is, many, having seen the glitter and listened to the music, prefer to leave before it is delivered. But, as I have hinted, those to whom ecclesiasticism and ritual do not appeal, yet who are not ill-disposed towards religion, seek after congregational rather than other forms of worship. I mean that the Congregationalists and the Baptists have so far held a stronger position in London than Wesleyan Methodists. Of late years Methodism has been creeping up. One reason of this is that the various branches of the London Mission are for all practical purposes congregational centres. That is to say, the iron law of the itinerancy has been suspended in their interests, ministers have had time to become known in their neighborhoods, and Methodism, with its warm-heartedness and hint of unofficial freemasonry, has had its chance and begun to prosper.

* *

Another reason that partially accounts for the revival is the increase of Methodist churches in the suburbs. It is a commonplace nowadays to talk of the migration from centres of cities to suburbs. In London this has meant the close or decay of many churches in the central districts. Some of them have been rescued by adopting mission methods. The point I wish to emphasize is that Methodism has followed the people to the suburbs and erected churches there, while in the case of other denominations, if they have adopted this course at all, it has only been in a modified degree. Herein lies the value of the connectional system of Methodism as contrasted with the detachment of churches belonging to other denominations. Nothing has done so much for London Methodism as the Metropolitan Chapel Building Fund. This fund is essentially a connectional one, and there is nothing corresponding to it in any other denomination. The fund some little time ago received a great accession to its resources in the shape of a legacy of £50,000 from the widow of the late Sir Francis Lycett. This windfall enables the committee to encourage on very liberal terms the building of new churches. Naturally the new erection will take place for the most part in the suburbs, where new populations have sprung up and spiritual destitution exists to an alarming extent. Censuses taken by newly-formed branches of the Evangelical Free Church Council have disclosed the most appalling facts concerning the extent to which habitual abstinence from church prevails in new neighborhoods. And this not among the depraved, or even among those hostile to religion, but frequently among well-living folk who have removed from neighborhoods where, as often as not, they were wont to be assiduous attendants at the house of God. A change of residence has caused the forfeit of a good habit, and no church having concerned itself about their state, it has tended to become normal. Wesleyan Methodism has acquired twenty-six sites on which to build churches, and by way of stimulus to building the committee of the fund to which I have alluded offers a premium of £500 for every church begun before the end of this year, which will seat a thousand persons. This is in addition to other help rendered in accordance with specified conditions. Not content with this, the fund has decided to pay the cost of extra pulpit assistance should any circuit find difficulty in raising the additional salary rendered necessary by the building of a new church. By such means is Methodism seeking to keep pace with changing conditions.

London, Eng and.

THE CHURCH FOR THE HOUR

REV. A. J. COULTAS.

[Portion of an address delivered before the Methodist Social Union of Providence, R. I.]

THIS is a day of great problems. They come to us out of the shops and factories, out of the crowded tenements, out of the low resorts and saloons. They reach out their hands and cry for relief. There is the problem of the saloon, the hot-bed of a hundred crimes and the breeder of untold miseries. There is the problem of poverty, driving the father to desperation, the mother to despair, and the daughter ofttimes to sin. There is the problem of filth and disease, the result of poverty and tenement-house congestion. There is the problem of economics, of the wage of capital, of employee and employer, each at war with the other and their conflicts ever and anon unsettling the financial world. There is the problem of the classes, the rich growing richer, the poor poorer; the rich congregating in one section of the city, the poor congesting in another, and the lines of separation growing more pronounced in all the relations of life. There is the problem of the masses, of thousands of the people indifferent to or alienated from the church. And what are we doing? Preaching away to our select few in our churches, while the people all about us are in the throes of this awful conflict, battling with these great problems, and bleeding and dying in the contest.

It was in the war time, and when I was a boy, that a band of street musicians used to play from house to house for what pennies they could gather. Every time I saw them my boyish indignation was aroused at their lack of patriotism, and I can remember my aroused soul said many a time, "Why are not these men down South fighting for the Union?" So I sometimes think we are like that street band, playing our sweet-toned organs, singing our hymns, reading our rhetorical sermons, when we ought to be out in the very thickest of this awful conflict, relieving human needs and righting human wrongs.

The problem of our age is social. It is the sociological age. The supreme need of man at this hour is social. This is the emergency. And if a theological age demanded a theological church, a reformatory age a church of the Reformation, an age of corruption and deadness a revival church, then a sociological age demands a sociological church. Such a church will be different from any we have known, yet the signs of it are even now apparent in the open or institutional church. But, call it by whatever name we please, it should be a church in its aims, methods and work as far beyond that of yesterday as the modern university is beyond the college of a century ago. Its aim should be to reach the whole man and every man in the community; its methods should be as many and varied as

those of him who in a right sense became all things to all men that he might save some; its work should be an evangelism and a ministry combined. It should be a church standing for applied Christianity, for Christianity applied to the spiritual, intellectual, social, industrial and economical needs of man.

Three cardinal principles will form its creed and determine its character. 1. Evangelism: the renewal of the man, lost in sin, by the power of the Holy Ghost. 2. Ministration: the application of the Gospel to all sides of the man, physical, intellectual, social, as well as spiritual. 3. Consecration: the setting apart of all hours of all days, and the utilizing of all possessions, money, talents, accomplishments, for the work.

It will have at least six departments of work — spiritual, industrial, educational, musical, medical, and social. It will preach the Gospel, teach the people how to work and furnish them employment, train the children in kindergartens, the mothers in mothers' meeting; give food for the body to the hungry, and food for the mind in its reading-rooms; develop good morals and citizenship in boys' clubs, and pure girlhood and noble womanhood in girls' clubs; it will teach the hands to play and the voice to sing sweet music; it will impart cleanliness with its baths, laws of sanitation by its lectures, and health by its medical advice and ministries; it will inculcate sobriety by its temperance guilds, charity by its King's Daughters, and give healthful amusements by its free concerts.

Such a church is an answer to the needs of the hour, a reply to the call of humanity as we hear it in our day and generation. It is a church of contact, applying itself to the putrid sores of the day with healing virtue; a church of life laying itself heart to heart, face to face, upon the world dead in trespasses and sins, and breathing into it the breath of life.

FRANCES WILLARD AS A REFORMER

JOSEPH COOK

THE world seems lonely without Miss Willard. One feels exposed and unprotected in the field of reform now that she is no longer on guard. Since the cessation of Mrs. Stowe's chief public activity no woman in America has been a more important leader in the moral, educational and political defence of the home and society from their chief foes than Miss Willard. A large number of vital and correlated reforms had her life-long championship. The Woman's Christian Temperance Union, of which she was president for so many years, owes chiefly to her its lofty temperance principles, its cosmopolitan range of organization, its variety and timeliness of subsidiary efforts, the courage and sometimes the audacity of its political agitation, and its pervasive and triumphant Christian spirit. The association is many-sided. Like Briareus it has a hundred arms and like Argus a hundred eyes, but in all this is only the reflex of the spirit of its chief organizer and leader.

She died as president of both the World's and the National Christian Temperance Union, and, up to the very last, exhibited in her addresses, public letters and almost countless official communications, the same astonishing versatility and vigor which characterized her earlier career. Temperance, equal suffrage, social purity, labor reform, Turkish atrocities, Hindu widows, and whatever other topics closely touched social amelioration in any form, commanded her most zealous interest, and, through her, that of the organized host of women she led. We have heard much of Napoleon and his marshals, of Washington and his generals, and we ought to hear much of Miss Willard and her coadjutors who have together encircled the globe with agitation for the defence of woman and the home. Some of the national superintendents of departments in the organization, as well as the round-the-world temperance missionaries, have achieved great results. Miss Willard has been criticised for entering too many departments of reform, but she has exhibited a singular sagacity in discovering leaders for these various departments and preserving their harmony and efficiency.

Her own activity has indeed been marvelous, but her capacity as an organizer of the labors of others has also been amazing. It has been well said that if any man had done in the last quarter of a century what Miss Willard has accomplished, his success would have been regarded as phenomenal, and his capacity and career among the marvels of modern times. As a lecturer, editor, preacher, author, presiding officer, correspondent, traveler, Miss Willard had brilliant qualities which were tested through a quarter of a century in the severest way and never found wanting. But perhaps her ability as an organizer and leader and inspiration of Christian aggressiveness in broadening woman's sphere was her most precious and memorable endowment.

President Willard, one of the most distinguished heads of Harvard University, was among Miss Willard's ancestors. His marble bust in the college library and hers, if placed side by side, would be seen to exhibit extraordinary similarities. They have the same highly intellectual and alert expression, the same remarkable symmetry and height of cranial contour, except that Miss Willard has the loftier coronal dome. Great spiritual genius has often been found in high heads, as in Shakespeare, Walter Scott, Tennyson, Richter, and not in low heads like those of Rénan and Matthew Arnold. Whoever sees a profile view of Miss Willard's head with the hair so arranged as to show its outline will be reminded of the height and symmetry of this same region in Mrs. Browning and Mrs. Stowe and in the famous Naples bust of Plato.

In spite of the many conflicts to which her principles exposed her, she died at peace with all the world without compromise of a single one of her highest contentions and without bitterness. She had wonderfully intense attachments to personal friends and made almost a religion of family affections.

She is at home at last among her kindred, and beckons us onward, upward, heavenward. Her last words were: "How beautiful to be with God." And this was true in her life as well as in death and beyond death. It must be said, with devout thankfulness to Almighty Providence, that she fought a good fight and kept the faith and finished her work. In sober reality she was, in a sense very intelligible to thoughtful souls contemplating her whole career, a pillar of fire through which God looked in the morning watch of better ages to come and troubled the hosts of His enemies and took off their chariot wheels.

All just reforms are God's abode, and His eyes neither slumber nor sleep.

Newton Centre, Mass.

THE TWENTIETH CENTURY

REV. J. H. TROW.

SHALL we as a church enter upon the twentieth century with the power of the Holy Ghost resting upon us, and with revival flames everywhere intensely burning? The history of American Methodism during the early part of the present century is inspiring reading. More than seventy-seven per cent. of increase in the first four years, and more than a sevenfold increase in the first thirty years, is a grand record. The study of how all this came about is delightful and wonderfully inspiring to the soul. But why should not history repeat itself?

Methodism seems to be equipped and organized for work as she never was before. Her schools are furnishing mental training and equipment for her preachers. Her periodicals go to many homes. The Epworth League has organized the youth for training and service. The machinery of our missionary and other societies is in good working order. There is no reason why Methodism could not put herself as thoroughly into the hands of God as she has ever done in the past.

The carnal mind was enmity against God just as much one hundred years ago as it is today. "The college of William and Mary was [then] a hot-bed of unbelief." Yale, Princeton, Bowdoin, and the Kentucky University were in the same category. "Bishop Meade has said that so late as the year 1810, in Virginia, he expected to find every educated young man whom he met a skeptic, if not an avowed unbeliever." "The Christian religion, it was thought [by many], would soon be thrown to one side as obsolete." "Unbelief and immoral living were joined hand in hand." "The word of God in the Bible was popularly regarded as a dead letter." The most pessimistic would barely claim that the powers of evil are more deeply and thoroughly entrenched now, or that they are more boldly blatant.

The Gospel of Christ is just as much the power of God unto salvation as it ever has been. The Holy Ghost is just as ready and able to "convict the world in respect to sin, and of righteousness, and of judgment." Salvation is just as glorious, and just as much needed by perishing souls now as it was one hundred years ago. God is equally ready at all times, I think we all believe, to glorify Himself in the salvation of many souls.

But if Methodism is able, by unreserved consecration, to secure as glorious results instrumentally as she did at the beginning of the present century, she is under the most solemn obligation to do it. How, then, can Methodism be led out into this great work? This question ought to occupy the thought of the membership until a practical answer is found.

Winchester, N. H.

THE FAMILY

COURAGE

LUELLA CLARK.

So many fields to till; so much to do!
So hard the task; the laborers so few!
The winds so rough; so burdensome the heat;
So weak the hands; so tired the halting feet!

Nay, weary not! Look to your work alone.
The waiting fields are all the Master's own.
His saving strength His laborers will keep,
And in due season they shall surely reap.

Lisbon, N. H.

Thoughts for the Thoughtful

Whichever lot for me He choose, I choose.
His choice I do not know, but He knows mine;
My will He knows is His, for Him in me
To choose with, or His will is mine, for me
In Him to choose with, now and evermore.

— WILLIAM CLEAVER WILKINSON, in "The Epic of Paul."

* * *

Oh, how many part with Christ at a cross-way, like Orpah, that go a furlong or two with Him, but when He bids them prepare for hardship, then they fairly kiss and leave Him; loth, indeed, to lose heaven, but more loth to buy it at so dear a rate. — *Gurnall.*

* * *

We call it death; we *make* it death — a separation. We leave off there. We gather up the tools that our loved ones drop, and use them to carve out, selfishly, our own pleasures; we let their *life* go as if it were no matter to keep it up upon the earth. We turn our backs, and go our ways, and leave saints' hands outstretched invisibly in vain. — *A. D. T. Whitney.*

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"The Lord will provide," but He will not provide everything. He gives a man brains, but He does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but He does not present ready-made the finished products of the loom or lathe. There is no beatitude for the lazy, and even Heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with Him. — *N. Y. Observer.*

* * *

A stern and unrelenting grief, men say,
Dropped in her life, and as the mollusk gray
Round the sand-speck that chafes and wears him sore
Folds a soft mantle till it frets no more,
So she around her sorrows deftly wove
A wondrous veil, the while unselfish love
Kept her to duty's tasks. Her dark abode
She faced with walls of nacre, till it glowed
With radiant beauty. So should earth, some day,
Be richer for her sorrow laid away.
And then, when Death, who knows no mercy, came
Quick to destroy the outer shell (the same
That we call Life), Death's Master cried:
"Have care!
Touch not the Pearl that lies enfolded there!"

— ELLEN KNIGHT BRADFORD, in *Youth's Companion.*

* * *

There is a Northern legend of a man who thought he was pursued by a troll. His ricks were fired, his barns unroofed, his cattle destroyed, his lands blasted, and his firstborn slain. So he lay in wait for the monster where it lived in the chasms near his house, and in the darkness of night he saw it. With a cry he rushed upon it and gripped it about the waist, and it turned upon him and held him by the shoulder. Long he wrestled with it, reeling, staggering, falling, and rising again; but at length a flood of strength came to him and he overthrew it and stood over it, covering it, conquering it, with its back across his thigh and his right hand set hard at its throat. Then he drew his knife to kill it, and the moon shot through a rack of cloud, opening an alley of light about it, and he saw its face, and lo! *the face of the troll was his own!* — *Hall Caine.*

* * *

"Thy will be done" means more than "Thy will be borne." No matter what sorrow invades your life, we are still to do God's will. We may see afterwards that the sorrow rightly accepted fitted us to do some new duty, or to do our old duty more effectively. "Speak, Lord, for Thy servant heareth," is a right cry for the hour of bewildering grief. Lord, what wilt Thou have me to learn and to do? It is how we learn the new lesson, not how we like it, that is of the highest importance. It is not the loss of a tool that should chiefly concern us, but the more faithful and fruitful use of the tools that are left. Instead of a resignation that passionately or passively, defiantly or despairingly, lets go the prized possession, let there be the heroism of renunciation, which says: "Now that I know Thy will, I lay this down of myself, to live a better life *without it* than I could have lived with it." Let there be a better doing of God's will, and there will be a braver bearing of God's will. — *S. S. Times.*

* * *

Heart melody is a kind of music which every one can make if he will. It does not depend on some special gift, or upon the external art or training possessed at most by few, and which we may have or be without, but it does depend upon the state of the sympathies, of the imagination, of the whole inner contents and order of this spiritual world of ours, made to bring forth melody, and provided, in the spirit of God and the word of Christ, with the remedy, in case it needs healing. Because it is spiritual, it is something which nothing external can affect. It is not a matter of our surroundings. It cannot be drowned by the noises of the market-place, as it has not been by the cries of the wild beasts at Ephesus, nor by the roaring of the flames at Rome. Prison walls cannot smother it, nor the clanking chains break it up; for at midnight Paul and Silas sang in their stocks and the prisoners heard them. — *C. O. Day.*

A WISE RESOLUTION

ANNA BREED.

GRANDMOTHER GREY was sitting in her comfortable rocking-chair in the sitting-room of the old homestead where she had spent her married life of fifty years. Opposite sat her granddaughter, a young girl whose face expressed so much strength and sweetness of character that Grandmother Grey, as she looked at her, felt a thrill of joy that this choice girl, just entering womanhood, was her own grandchild.

Suddenly Helen looked up from the book she was reading, and exclaimed: "Only think, grandma, in just two months from today I shall be married. Now, do you know, it has always seemed to me the most satisfactory married life I know anything about is your married life. I tell Philip if we can only have as happy a home life as you and grandpa, I shall be content. Do tell me, grandma, how it is your married life with grandpa has been so beautiful?"

While the eager young girl was speaking, Grandmother Grey's serene, patient face seemed to shine. Her memory was going back over her married life, and the retrospect was truly blessed. Slowly she answered Helen: —

"My dear child, the only foundation for a happy married life is love. Grandpa and I married because we were sure we loved each other genuinely and intelligently. But I have always said, if our home life has been satisfactory, it has been so because of a resolution we both made before marriage and have steadily persevered in keeping ever since. I shall never forget the evening we made this resolution. It was a week before we were married, and we were sitting on an old rustic seat out in the apple orchard of my home. It was a lovely June night. I remember how bright the stars were, and I seem to see, now, the silvery light of the moon as it shone through the trees. I had been thinking all day of the new home I was to enter, and I had determined to make this resolution. So, while we were talking of our new home, I said to your grandpa, 'My dear, I have made a resolution, and I want you to join with me in making it. The resolution is this — With God's help, I will try *every day* to make my husband's life a happy life, and will also do all in my power to influence him to try to be a useful Christian man.' Grandpa took my hands in his, and slowly and solemnly repeated the resolution, applying it to me. If our married life impresses you, Helen, it is because we have tried to keep this promise."

"But, grandma," said Helen, "has everything gone smoothly each day?"

"Oh, no, my dear child! I have had heavy cares, especially when the children were small. We have had perplexities and disappointments and sickness and twice death entered our home and took my darling Mary and my bright little boy, Harry. Sometimes I have been so tired I have lost my patience, and so sorrowful I have felt ready to die. Grandpa often became discouraged with care and work, and it almost broke his heart to part with the children. But we always clung to our resolution and tried together to keep it. Of course, as time went on, we understood each other better, and every year we were happier than the year before. We have both overcome many of our faults, and I really think our characters have been growing more in harmony with the teachings of Christ."

While Grandmother Grey was speaking, grandpa came in, and Helen said: "Grandpa, I have just been asking grandma to tell me the secret of your happy married life!"

Grandpa Grey gazed tenderly at his wife, and, as he laid his hand on her shoulder, said: "Has she spoken to you of the resolution we both made just before we were married?"

"Yes," Helen replied, "she has just been telling me."

"Well, my child, when a man is conscious every day that his wife is trying to make him a happy man and a good man, he can't go very far astray. I pity a man who doesn't love such a wife!" Grandpa Grey spoke with the enthusiasm of youth and the calm, serene decision of old age.

Grandma added, in a quiet, gentle voice: "And if a woman is married to a man who aims every day to make

her home life happy, and tries to make it easy for her to live a beautiful Christian life, she loves such a man next to her God! "

Helen's eyes were filled with tears as she listened to her grandfather and grandmother, and she exclaimed in a voice broken with emotion: "Philip and I will make this same resolution, and may God help us to keep it as faithfully! "

Lynn, Mass.

THE ROOMS IN THE HOUSE.

In the Father's House there are many rooms
Where His children come to stay,
And some are sombre in grays and glooms,
And some are light as day.
But a change comes over the staying guests,
And they never can be again
All that they were when they entered in,
Though they may not long remain.

One of the rooms is the place where each
Has to lay some treasure down;
However reluctant his hands may be,
He must part with the gold or the crown.
The door is not open, the way is barred,
Till the offering has been made,
And then he may pass from the sombre room,
Hurt and poor and dismayed.

Lower the lights in the room of pain,
That the tired eyes may not see
The happy throngs that are young and strong,
Or the torturing things that be.
The child in the Father's room of pain
Wants but to see His face,
And feel His pity and know His love,
And lie in His strong embrace.

Next to the pain is the room of peace;
Ah! happy are those who find
The entrance open, the welcoming host,
The friends who are true and kind;
This is the glad hope-lighted room,
With a prospect large and fair;
And the greatest gift of the truest rest
Waits for God's children there.

In the Father's House there are many rooms
Where His children come to stay,
And some are sombre with grays and glooms,
And some are as bright as day;
But none need enter with fearful heart,
Since the rooms are His alone.
Oh, child, remember the Father's love;
He is "mindful of His own! "

— MARIANNE FARNINGHAM, in *Christian World* (London).

ART NOTES

JEANNETTE M. DOUGHERTY.

THE most delightful and popular exhibition, this season, has been that of the paintings of William M. Chase, of New York. The words of Clarence Cook, spoken in the early renown of this artist, hold a significance for the present as he aptly says: "The pictures of Chase have the good fortune to please, alike, a large part of the general public and the artists themselves. The public cares for the subject; the artists for the treatment, the colors, the drawing, and the handling." A critic, writing of this exhibit, says: "Mr. Chase possessed one of the most joyous natures in the world, as well as the capacity to paint the most alluring canvases of his generation." Mr. Chase has won fame and honor on both continents. Every American can feel laudable pride in the fact that Mr. Chase, with his study and work abroad, finds in his own country and home the inspiration and subjects for art. He is distinctively American. While it is true that art is universal and belongs to all countries and all mankind, yet each nation loves that personal element which identifies it with its own people and period. The artist is equally successful, whatever the canvas shows — landscape, marines, portraits, genre subjects, still life, or flowers. The paintings of children are particularly charming. The interpretation of child life is so real and natural that you can almost expect the little folks to spring from the painted canvas and ask you to join in their game of hide and seek. Many of the pictures are scenes about the artist's beautiful home at Shinnecock — "Morning at Breakwater," "The Deserted Beach," with its leagues of blue sea stretching away as far as the eye can reach. The pictures not only bring pleasure and entertainment for the hour, but send one out with nobler thoughts, purer aspirations and higher ideals, into the daily walks of life. With rare gift and felicitous expression the artist has painted his ideas and emotions with such power that the spectator feels his own heart thrilling with kindred sensation at the twilight glow, the turquoise blue, and the dance of the sunlight on the rippling waves.

* *

In a recent lecture upon "Standards in Art and Literature," the lecturer dwelt with emphasis upon the word "delight." Delight, he said, is the soul of art, the essential element. Art is delighting not only in the form and symbol, but in the expression of that form and symbol. Whatever delights the worker will delight the world, and the work that lacks this spiritual element brings no uplift of exaltation to the beholder, but instead a feeling of depression. Delight in the thought, delight in the expression of that thought, applies to the humblest worker.

* *

A beautiful set of picture cards — reproductions of fine paintings — has been published by a firm dealing in kindergarten materials. The pictures are of the Nativity — the Christ-child and scenes in the childhood of Jesus. The prints are two by three inches, with half-inch margin. They also come in a larger size. A very interesting use was made of these cards in an infant class recently. The teacher held up the cards, one by one, giving some brief mention or comment of the artist, but drawing out the thoughts of the children and letting them tell the story of the painting. The first displayed was that beautiful picture, Leroy's "Holy Night," showing the interior of the cave — Mary seated upon the floor with the Child in her arms; and the wondering shepherds standing in a group at the side. A strong light revealed the sharp lines of the heavy beams overhead and the great posts that supported them. The little children cried out: "Oh, it's the cave where Jesus was born! See Mary and Joseph sitting on the floor. It's a stable. See the donkey in the corner. Oh! look at the men — they're shepherds, one has a crook, and the dogs — they're shepherd dogs." The picture is a marvelously beautiful one, and is being shown at present in the art galleries. The reproduction is a print of rich brown, mounted without map, in a deep wood frame of the same rich brown tone and ornamented with slender scrolls of gold.

The next picture given the children was the same subject, "Holy Night," by Feuerstein, the picture being, however, an entirely different scene. Following this came Bodenhausen's lovely "Madonna," Murillo's "Madonna with the Divine Son," and two exquisite pictures of the "Christ Child," one by Ittenbach and one by Munier. Then came the "Holy Family," by Carl Muller, "Santa Famiglia," by Filippino Lippi, and the "Flight into Egypt," by Bouguereau. The last one shown was "Christ Blessing the Children," by Plockhurst. As it was held before the class one wee boy quickly raised his hand and eagerly cried: "Oh, it's 'Suffer little children to come unto Me.'" This is the most attractive in the set, and one of the most fascinating pictures of a happy group. Jesus sits upon a stone watering-trough holding in His arms a chubby child who nestles against His breast in perfect content and satisfied joy. Two eager, laughing children cling to His garment; a babe held by the mother reaches out its tiny arms to join the children at the Master's knee. In the background, under the shadow of a large tree, stand the women, John and Peter — Peter with his frowning look of rebuke, and John, though he lays a resenting hand upon the woman's shoulder, with his face glowing with pleasure in the scene. In the corner is an interesting group who have been gathering wild flowers. One child wears on her head a garland she has made. Another is holding out his bunch of flowers, joyfully pointing to Jesus, asking if he can give his bouquet. In the shadow of the water-trough sits a small boy holding a palm and ready to spring up and join the children clustering about the Christ. Dimly seen in the distance are the shepherds driving their flock across the field to the watering trough.

The showing of the pictures, and the interest and delight of the little folks in them, illustrates the fact that the child-heart responds very readily to good art.

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Rev. Jenkins Lloyd Jones, who is an authority on Browning, is giving, at the Art Institute, a course of six lectures on "Art in the Poetry of Robert Browning," illustrated by the stereopticon. Mr. Jones is a fine interpreter of Browning. The crowded lecture hall shows how the privilege of hearing him read is appreciated. The deep undercurrent of thought and emotion surging beneath the words holds the audience in closest attention. It is very interesting to see the students hurry in from the class-rooms and, finding all the chairs taken, climb up on the high lockers and into the window seats, closely crowding together and listening with rapt attention to the inspiring words of the great poet, whose vision swept the universe, taking in all conditions and experiences of life and manners of men.

Chicago, Ill.

Use of Food to Promote Sleep

FOOD may be used to promote sleep. This is most beneficial to nervous persons whose digestion is fairly good and who have not eaten a very hearty or indigestible late meal. What kind of food it shall be does not matter very much, provided it is nutritious and easily digested. Some prefer one kind, some another. One man prefers a plate of raw oysters with some crackers and butter, another a glass of milk or a dry biscuit. One eminent minister thought he had made a great discovery when he found that by eating a pint of roasted peanuts before going to bed he could sleep soundly. Others have found that a glass of hot milk or any of the many excellent substitutes for milk answers just as well. The food seems to take away from the brain the blood which keeps it in a state of activity to perform the act of digestion. Those who eat hearty, indigestible late dinners will not be benefited by food just before bedtime, nor those whose digestive organs are in a very abnormal state and the stomach foul. The old notion that one should go to bed with an empty stomach seems to have been proved for some persons at least bad, good as it may be for others. By a little carefulness and experimenting one may find what food taken at bedtime agrees and what does not, and if the practice is good or bad for himself or not. To some extent it is true that what is good for one may not agree with another. — *Journal of Hygiene.*

A little boy spent the day in the country at his grandmother's. Such a good time as he had, running and racing, and shouting for all he was worth! At last night came, and, tired and sleepy, the little boy sought repose. "Oh, grandma!" he cried, as he kissed her good-night, "now I know what a hollerday really and truly is, for I've hollered all day long!"

A FRIEND in San Diego wrote, about Christmas time: "Flowers are all in bloom and we have yards and yards of smilax twining up the piazza. Blackberries and tomatoes are ripening, and we have had several figs from our young trees;" but ends her description of California delights with the homesick wail: "I wish I *could* see a good snowstorm again." I smiled when I read that, for the dear soul naturally supposed New Englanders were at that time submerged in snowdrifts. But that supposition was wide of the facts, for up to the 20th of January — in the vicinity of Boston, at least — only the lightest of light snows had fallen, and we had grown so accustomed to a winter of bare ground that many fatuously flattered themselves that the seasons had vastly changed and we should be spared the old-fashioned snowstorms this year. Alas! for such lulling fancies. Suddenly one day the mercury dropped — and kept dropping, for several days, as far below zero as it dared. Then in the stinging cold of the last day of January a few dry flakes fluttered through the morning air. "It is too cold to snow," people said as they hurried about, the flakes and the pale sunshine struggling for the mastery. But by mid-afternoon dense gray clouds shrouded the sky, and a thick fine snow, driven on the wings of a wild northeast gale, was piling up in a most astonishing way. Steadily and swiftly did the storm increase in fury, and morning dawned upon a world completely buried in snow — a snow of adamantine solidity. Boston was wholly cut off from communication with the outside world. It certainly was a snowstorm of the most old-fashioned type — no one could doubt that. Of the terrible tangle of broken wires in our streets and on the railroads; of the wrecks on our coast and the awful suffering among the seamen; of the curious, and pathetic, and often irresistibly funny incidents of this unprecedented storm, you have all read in the daily press — if you were not here to experience it. Boston was beautiful in her white array, and the camera fiend was out on every hand, transferring to plate or film the wonderful architecture of the snow, which for three or four days showed no signs of melting, but clung to buildings and trees as if welded to them. In suburban and country ways the drifts lay piled up mountain high, and traveling by horse or by foot was a burden; but the picturesque appearance of even commonplace dwellings, and the wonderful beauty of the white-burdened spruces and hemlocks, atoned for the difficulties in getting about. History will duly chronicle "the great snowstorm of 1898," and seventy-five or eighty years hence "the oldest inhabitant" will look back in mildly reminiscent mood and describe the unparalleled New England blizzard for the delectation of his twentieth-century grandchildren.

* * *

"The air is full of farewells to the dying
And mournings for the dead."

WITH only a few bright days sprinkled in, February has given us little except snow and rain and northeast gales, with the usual accompaniments of ice or slush or mud. And while these midwinter skies have been veiled by clouds and mists, our spiritual horizons have been shadowed by great griefs. Death has been busy these depressing days, and many — as Meta Thorne so beautifully says —

"So many have trodden the cypress path,
With the sombre boughs overhead,
With reluctant footstep and desolate heart,
Bearing their precious dead."

Of those who have been called home of late, perhaps no summons came with a greater shock, and has touched a wider circle of people, than that of our Great Heart of New England Methodism, Dr. Brodbeck. It seems as if it could not be true, as if it would be wrong to have it true, that he has laid down his work in the full strength and glory of his manhood. One never associated the thought of death with that strong, noble form, the rich red blood in cheek and lip proclaiming perfect health. "Strange that God spares such useless old men as we," said one of our beloved retired ministers, the other day, "and takes such a man as Dr. Brodbeck right in his prime!" Surely He does move "in a mysterious way."

How we all miss him — his cheery voice, his smiling face, his kind words, his affectionate interest! "And how is Aunt Serena today?" was his ever-ready query as he looked in at the door. Last summer, after having learned to ride a wheel, he met with a most unfortunate accident in which his arm was dislocated. He was conveyed from Green Lodge (where the mishap occurred) to Dedham as soon as possible; but an hour or two had elapsed before he finally reached the physician's house. Old Dr. M. placed him in a chair, sat down opposite, braced his feet, and pulled the arm into place — and Dr. Brodbeck never flinched. How like him! He never flinched anywhere, and he was so true, and transparent, and trustable, that everybody loved him and felt that he was their special friend. But his place is vacant — and what a vacancy! As president of the board of managers of the New England Deaconess Home he will be especially missed, for his counsel and his help were invaluable. His interest in the work never flagged; his time was ever at Miss Lunn's disposal for consultation. He was indeed a tower of strength in the deaconess movement; Home and Hospital lay very near his heart, and the speedy enlargement of both, especially the Hospital, he ardently desired. Miss Lunn comes back this week from a few weeks of rest in her Wisconsin home with a heavy heart, missing more than she can say his brotherly help and unfailing comprehension of her far-reaching plans for the deaconess work of Boston.

* * *

EVEN while the light was yet streaming down to earth from heaven's door as it opened so wide to receive William Nast Brodbeck, up the shining pathway is borne by the swift Death Angel one whose name is a household word throughout the land — our "uncrowned American queen," Frances Willard. No woman in our land has been so universally loved, no woman will be more sadly missed. She has gone to higher service, but all too soon. Twenty years more, at least, she might, and ought, to have spent on earth uplifting humanity, had not her eager, strenuous spirit ignored the frail body which was not equal to the strain laid upon it. "Overwork" was the real cause of her death, back of the nerve prostration, back of the grippe. Too late she learned that the best work for the world can be done in the best way only in a sound, healthy body. Of the bicycle for women she became a strong advocate — *after* her break in health. The riding of a wheel several years ago when she was in the zenith of her power and doing the work of three or four women, or bodily upbuilding by regular exercise and walks, would have given Miss Willard a physique strong enough to resist the nervous waste incident to her wonderful mental activity. But, as Dr. Cuyler has so aptly said of her, "the engine was quite too powerful for the hull that contained it," and a magnificent career is ended this side the threescore milestone.

Brain and heart were beautifully blended in Miss Willard, her logical, analytic, virile mind being offset by a sweet reasonableness and tender womanliness that were captivating and persuasive to an unusual degree. The W. C. T. U. idolized their chieftain, as was only natural, and their tears flow fast as they gaze for the last time upon the placid face and folded hands which in the high noon of life have let fall the work which needed her so much. But for *her* there can be no tears. In her memory no emblems of mourning should be displayed. On the door of the Massachusetts headquarters of the W. C. T. U., after her translation, white tulle was hung, with a large bow of white ribbon and a bunch of violets, and underneath her fine portrait on an easel were more violets and white ribbon. How like her sunny spirit! Crape and the conventional insignia of mourning were abhorrent to her — as they should be to us all.

"How beautiful to be with God!" she whispered as her eyes closed in the sleep of death; and with these words of lofty joy on her lips Frances Willard "went home."

"She has gone to her heavenly mansion;
The dear Lord has led her away
To glories by mortals undreamed of,
Where no night ends the beautiful day,
And we are lonely.

"Her labors among us are ended,
But the work is still to be done.
We must take up the threads where she dropped them
The weaving must still go on,
Though hearts are heavy."

AUNT SERENA.

FOR THE SAKE OF THE LIVING

SO deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand. There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps it from breaking, and I am sure that there is no passage in the world so obscure that God's light cannot illumine it. As our own poet has said, —

"Death is but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond his Father's sight."

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by, when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feeling. If there be any emotion it is often one of

profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house, seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things, when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here. Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plowshare of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us *try*.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But for just these crises the dear Lord gives us new supplies of strength.

> "Alas for him who never sees
> The stars shine through his cypress trees."

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once and again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, and the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief. Dear friend, let this not be so in your case, in your home. — MARGARET E. SANGSTER, in *Congregationalist*.

BOYS AND GIRLS

SMUDGE

HELEN FRANCES HUNTINGTON.

ALL the long, cold day the little dark eyes peeped over the rim of Guiseppe's fruit stand. Smudge noticed them every time he passed, and finally took courage to walk around and look at their owner. He found a little mite of a girl with a pale face and wonderful eyes, deep, dark and beautiful. She sat by the piping little peanut oven where Smudge would have liked to warm his blue hands, but Guiseppe frowned darkly at all little street arabs, whom experience had taught him to distrust. But the child turned and looked at him with a very faint smile and coughed a deep cough that hurt him because it reminded him of Tom.

If any one had asked Smudge when or how he had received that name, he would have pointed to a deep, bluish scar across his cheek, which was the cause of many thoughtless and cruel remarks. Perhaps no one guessed how much he cared. One cold morning a few days before, when he was late with his papers and the hurrying crowds had hustled him about mercilessly, a great rough fellow gave him a thrust that sent his papers flying all over the wet pavement close to Guiseppe's stand. Ascania gathered them up and handed them to him with a smile that warmed his heart and made him forget his resentment. The memory of that kindness gave him courage to speak to Guiseppe.

"Say," he ventured, "is she sick?"

Guiseppe turned about sharply, but the frown died out of his face when he looked at Ascania.

"No," he answered, "she not very bad sick; she have cold an' cough."

"That's the way with Tom, and he died," said Smudge, seriously. "I say, where's her mother?"

Guiseppe shook his head, and answered sadly: "She dead, when Ascania been a very little baby. I have take care of her till I went to dis country and when I have moneys I send for her grandmother; but her grandmother been a very old lady what couldn't stand the long ways over the waters, an' she died. The good people took care of Ascania till the ship come over. Now I make a little more moneys and we buy a nice home for Ascania and we live togedder happy."

He gave his confidence readily, for the subject was very near to his heart, and Smudge was a sympathetic listener.

"Say, it's too cold for her out here. Why don't you send her to the kindergarten where they takes care of little kids?"

"Where dat been?" he asked, with quickening interest.

"Not far away. If Tom had gone there he wouldn't a died."

"She not talk yet. I fear she be very lonely," he explained.

"Oh, they're awful good to little kids," Smudge said, reassuringly. "I'll come around in the morning and show you the place."

Smudge had his living to make, so he ran off to get his relay of evening papers, but he did not forget Ascania's pleading brown eyes and tiny pale face. The next morning was snowy, with a bitter east wind coming up from the river. He went around by Guiseppe's stand after the rush of trade was over, and found it in charge of a stranger who knew nothing of Guiseppe but that he was hired to take his place. Every morning after that Smudge passed the tenement house where Guiseppe lived, and lingered about the door in hopes of seeing him; and on the fourth day he met Guiseppe face to face, with his cap drawn down over his eyes and head lowered. Smudge touched his hand very gently as he passed, and when he looked into the haggard eyes he knew something had happened to Ascania.

"She very sick?" he asked.

Guiseppe turned away in silence, for his lips refused to speak the hard truth; but something in the boy's thin, sorrowful little face stirred his heart strangely.

"Ascania dead," he said, with a dry sob. "Oh, it is so hard, so hard! No modder, no friend to see my little girl. I know nothings 'bout sickness, and she not cry nor complain. I not know she very sick till she die in my arms."

Smudge knew what the loneliness meant, but though he felt very sorry he could think of nothing to say to help Guiseppe in his trouble.

Early the next morning a little figure crept up the dark, tortuous steps to Guiseppe's room carrying a parcel whose fragrance floated through the close, noisome halls like a breath of spring. No one answered his knock, and he pushed the door open and entered. Guiseppe sat by the window with his head bowed in his hands, and beside him on the chair was the little coffin. How still and sweet the little face was! He took out his fragrant white flowers and placed them about the dead face and in the waxen hands till she looked like a princess adorned for a banquet. Then he stole away as silently as he had entered.

All that day he worked very hard, but his sales were poor because he had lost his usual morning customers. The magnitude of his sacrifice did not occur to him even when the water soaked through his ragged shoes, which might have been replaced by a new pair for the price of the flowers. It was cold and sleety. He slipped many times as he ran along shouting "*Evening World! Herald! Sun!*" but he caught himself and plodded on bravely till he stood on the elevated steps, when some one pushed him and he fell headlong and darkness closed about him.

He awoke in a warm room full of tiny white cots, with the sunlight falling on his bed in golden patches. He was very stiff and sore; every movement hurt him cruelly, but the new comforts of warmth and attention made up for that.

Day after day he lay there watching the visitors come and go, but no one ever asked for him, not even Sandy his pal, who was the only friend he had. Then one morning he saw Guiseppe's dark face framed in the open door. He was looking around searchingly for some one, and Smudge raised himself and would have called out, but the effort gave him a throb of pain that turned everything dark, and he fell back with closed eyes; but he did not faint. He shut his lips very tight to keep from crying out, and heard a man's voice say in broken English: —

"Is he very bad hurt?"

"Pretty bad," said the nurse. "He'll need a great deal of care to pull through. The poor little fellow must have fared very badly for a long while, he's so weak and thin. Are you his father?"

"No," Guiseppe answered, "but he been very kind to my little girl, and now I try to do the same for him."

Then Smudge opened his eyes and put out his hand, and Guiseppe's big warm hand closed over it gently.

"Bad hurt?" he said, soothingly. "Never mind, I have no peoples. I work for you now."

"O Guiseppe! You mean it?"

"You'll see. We soon go back home together, for we both been very lonely now. I take care of you till you get well and strong, and we work togedder — not so?"

Gainesville, Ga.

OUR BOOK TABLE

God, Nature and Attributes. Studies in Theology V. By Randolph S Foster, D. D., LL. D., a Bishop of the Methodist Episcopal Church. Eaton & Mains: New York. Price, $3.

This volume will be gladly welcomed by the many friends of this greatly revered and beloved Bishop. No living Methodist has impressed himself so deeply upon the denomination as a teacher of the great truths of our theology as has Bishop Foster, and a multitude among us have cause to look to him for intellectual direction and inspiration. In "Prefatory Statements" to this volume, covering nearly fifty pages — an exceedingly logical and luminous preparation for the discussions which follow — the author says: —

"The existence of a first cause, and the nature and attributes of the Being who is that first cause, are closely related subjects; but they are also distinct, and require distinct treatment. The present volume is occupied wholly with the second question. In the former discussion the argument was educed from nature — the cosmos was alone interrogated. In the discussion now to be conducted nature and revelation will jointly furnish the materials of the argument and conclusion; and it will be shown that, while each in its way contributes its own specific material, the two lead precisely to the same finding. What revelation affirms of the nature and attributes of God is found to be implicit in the Creator of the Universe."

He carries forward his discussions under the following heads: "God is a Spirit," "Unity of God," "Eternity of God," "God is Absolute, Unconditioned Being," "God is a Person," "Freedom of God," "Moral Nature of God," "Divine Attributes," "Omnipresence of God," "Omnipotence of God," "Omniscience of God," "Goodness of God," "Justice of God," "Truth as a Divine Attribute." We read with comfort and delight his chapter on the "Goodness of God." The Bishop is here at his best and his true characteristic self. He says: —

"Suffering and pain are incidents of arrangements for happiness. Happiness was the object, pain is the incident. The provision for happiness is at its maximum, the liability to pain at its minimum. Death is not less benignant than life. The same love that devised the former appointed the latter. It is impossible to find a single arrangement in the whole realm of life which does not have for its primary end the good of the organism in which it is found."

If any reader really desires to have "the ways of God justified to man," let this chapter be fully read. And in the last chapter is this characteristic summing up of the conclusions reached: —

"Neither science nor philosophy brings forward any facts or principles which call for a modification of the divine statement. The wonderful fact is that after all the improvements in knowledge, and growth of the power of expression, we still are compelled to go to the ancient Scriptures for the truest and richest delineation of the divine character. Neither reason nor fancy can improve the picture by addition or subtraction. What poet or sage has ever surpassed or equaled the sublime predictions of Moses, David, Isaiah and others of the ancient prophets, not to mention the more simple teachings of Him in whom all the matchless attributes were incarnated? Astronomy has brought treasures of knowledge from the stars; geology has quarried into the bowels of the earth; metaphysics has searched the deepest secrets of the mind itself. Has any light come from any quarter which has corrected any teaching of the holy books? We challenge the learning of the world to furnish the proof. There it stands and must forever stand, as impregnable as the geometric axioms, unchangeable and unmodifiable."

The Book of the Twelve Prophets, Commonly Called the Minor. By George Adam Smith, D. D., LL. D. With Historical and Critical Introductions. Edited by Rev. W. Robertson Nicoll, M. A., LL. D. A. C. Armstrong & Son: New York. Price, $1.50.

This volume completes the Expositor's Bible. The English student may now possess, in 49 handy and admirably printed volumes, a complete exposition of the Bible by some of the most eminent expositors of the day. These books are written by trained theologians who are also preachers, who have been as successful in the pulpit as in the study. "The Book of the Twelve Prophets," which completes the great enterprise, is one of the best. Dr. George Adam Smith made a deep impression upon the Christian world by his brilliant and incomparable exposition of the prophet Isaiah, and his subsequent writings have almost equally enriched this great series. Dr. Smith is, indeed, the typical writer for such an enterprise, being a brilliant preacher and a man of large and general interests, as well as an accomplished scholar. Dr. Robertson Nicoll, who has been, and is, in so many ways, so serviceable to the Christian Church, was peculiarly qualified to select the most suitable coadjutors in the execution of this great work. No commentaries with which we are familiar are more valuable to the minister who desires to get at the real kernel of the books of the Bible. We heartily agree with a contemporary that says: "For a preacher who desires to preach the Word — who is seeking commentaries that will give him help in his pulpit work, none are better than these of the Expositor's Bible."

Various Fragments. By Herbert Spencer. D. Appleton & Co.: New York. Price, $1.25.

We understand that this volume is made up of a republication of papers which have appeared in *Appleton's Popular Science Monthly*. In a brief preface Mr. Spencer expresses the opinion that "Several of the following fragments contain ideas and suggestions which ought not, I think, to remain buried and practically lost in their original places of publication. Preservation may, I think, prove to be of some importance." The disciples of Spencer will desire no farther or other estimate of their value. Among the seventeen papers are the following: "The Bookselling Question," "Views Concerning Copyright," "Prof. Tait on the Formula of Evolution," "Government by Minority," "Evolutionary Ethics," "Social Evolution and Social Duty," "Anglo-American Arbitration."

Aaron in the Wildwoods. By Joel Chandler Harris. Illustrated by Oliver Herford. Houghton, Mifflin & Co.: Boston. Price, $2.

The author of "Uncle Remus" has not given to the public a more fascinating volume than this folk lore tale of Middle Georgia. It is full of quaint humor and tender pathos, and sweeps like a breath of pure mountain air into the miasmatic atmosphere in which the modern realistic novel exists, putting us in delightful touch with "the people who live next door to the world." Dear, crippled Little Crotchett — how we learn to love him! No wonder the negroes on his father's plantation adored him! And at the end, with tearful eyes and aching heart, how can we help echoing the wail from the negro cabins, as the Little Master's eyes close for the last time, in Aaron's arms — "Oh, what a pity! What a pity!" — "not pity for the lad, but for those he had left behind him, for all who loved him, for all who depended on his thoughtfulness."

Stepping Stones to Literature: A Fourth Reader. By Sarah Louise Arnold, Supervisor of Schools, Boston, and Charles B. Gilbert, Superintendent of Schools, Newark, N. J. Silver, Burdett & Company: Boston, New York, Chicago, Philadelphia. Price, 60 cents.

Every new issue in this beautiful series of school readers is a fresh surprise and delight. The series is so carefully graded that the successive steps seem natural and easy, and children who use these readers must make rapid progress. The Fourth Reader opens with a bright little story by Mrs. Ewing. "How Little Cedric Became a Knight" is full of romantic interest, and the old yet ever new story of "Aladdin, or the Wonderful Lamp," will be read with the usual delight. "The History of Tip-Top," by Harriet Beecher Stowe, and Charles Kingsley's "Water Babies" are given. The illustrations show fine pictures of mythological characters, choice original and copies of famous paintings by Millet, Guido Reni, Millais, Titian, and others.

Lorraine. A Romance. By Robert W. Chambers, Author of "The King in Yellow," "The Red Republic," etc. Harper & Brothers: New York. Price, $1.25.

In this book Mr. Chambers presents a drama of the Franco-Prussian war, with thrilling descriptions of the horrors of war, and the awful carnage and devastation which accompany and follow in its train. Incidentally he gives an explanation of the hatred of the French against their conquerors — humiliation embittered by brutality. The heroine, Lorraine, bearing the name of her province, is the supposed daughter of a marquis, and is loved by a young American correspondent of a New York paper. The war rages round the two lovers, and scene after scene of terrible interest is enacted before they finally reach safety.

His Grace of Osmonde. By Frances Hodgson Burnett Charles Scribner's Sons: New York. Price, $1.50.

In this new novel by Mrs. Burnett we have a companion volume — not a sequel exactly — to "A Lady of Quality;" being portions in the life of the Earl of Osmonde omitted in the relation of his Lady's story. It was a daring thing to attempt to write out the same story from a different standpoint, but just this Mrs. Burnett has essayed to do, and in consequence a certain amount of dullness, as well as forced interest on the part of the reader, is inevitable. It is the story of the man whom Clorinda married, and he is pictured as good and noble as she was wild and vulgar before her marriage.

The Echo Maid and Other Stories. By Alicia Aspinwall. E. P. Dutton & Company: New York. Price, $1.50.

The little people for whom these delightful stories are written will be enchanted as they turn the pages of this thick, square volume, which is printed in large type and well illustrated. Besides "The Echo Maid," which gives title to the book, three other tales are given — "In the Land of the Wee-Uns," "The Big Light on Burning Mountain," and "A Leap-Year Boy," the latter the quaintest of quaint conceits. The author well knows how to find the way to the child heart.

Violets and Other Poems. By Mrs Emeline L. Bicknell. New York: Eaton & Mains Press.

In this little volume has been gathered a sheaf of poems — "the children of a mind compelled for years

"'To listen, weep, watch by the door
That hides life's mysteries evermore,'"

as Dr. S. L. Beiler so beautifully states in the introduction to the book. "As the nightingale, with breast pressed on the thorn, she had to sing," he further affirms. "Often

For potpies, biscuit, dumplings, puddings, muffins, waffles, use

Cleveland's
Baking Powder

through the fleeting years the public has caught some notes of this singer's song rising through the shadows."

Magazines

— The *Contemporary* for February is a notable number, as it contains several very important papers. "The Breaking Up of the Austrian Empire" is informational to a marked degree and particularly important. Virginia M. Crawford presents "Alphonse Daudet," in her own peculiar and forceful style. "The Problem of the Far East" — the author's name not given — deals frankly with this stirring question. In "St. John and Philo Judæus" the learned writer, W. E. Ball, attempts to show how the message of the Apostles was colored "by the terms which were adopted from current forms of thought." (Leonard Scott Publication Company: New York.)

— A poem from Swinburne, entitled, "Barking Hall: A Year After," is given the leading place in the *Nineteenth Century* for February. Other special topics treated are: "The Expansion of Germany;" "The Quaint Side of Parliament;" "The Permanent Pacification of the Indian Frontier;" "Captain Mahan's Counsels to the United States;" "Dante and Paganism;" "Great Britain's Opportunity in China." It is needless to add that it is a strong and varied number. (Leonard Scott Publication Company: New York.)

— *Music* for February presents a group of very interesting contributions, including "Clarence Eddy on Orchestral Selection," "The Early Life of Richard Wagner," and "A Review of Violin Making." The miscellaneous departments are full and important to those who would keep in touch with current musical events. (Music Magazine Publishing Co.: Chicago.)

— *Education* for February is a good number. The leading contributions include: "Child Study," "Tennyson's Idylls of the King," "The Uncertainty of the Teacher's Position," and "College Education." There is a critical and considerate editorial reference to the late Dr. William Rice. (Kasson & Palmer: Boston.)

Literary Notes

— The Society of Authors in Paris will erect a statue to the memory of Alphonse Daudet, whose death has caused general demonstrations of sorrow in France.

— At the sale of Burns' works, in Edinburgh, recently, a copy of the first Kilmarnock edition, in the original paper covers, uncut, brought £572 (about $2,860).

— Mr. Hamlin Garland is completing in Washington the life of General U. S. Grant, on which he has been steadily engaged for two years.

— Mr. Frank R. Stockton has written a love-story which will be published by Messrs. Scribner. It is called "Cobhurst" and will be in the nature of a surprise to the author's many admirers, as it has not been published in any other form.

— The biography of the Prince of Wales, which Messrs. D. Appleton & Company have had in preparation for some months, will be published immediately. The full title of the book is "H. R. H. the Prince of Wales." Though there is no author's name on the title-page, it is known to be by Mrs. Lowndes, who before her marriage was Miss Marie Belloc.

— It may not be generally known that the lines by George Eliot, beginning "Oh, may I join the choir invisible," which are given on the title-page of Mr. Allen's "The Choir Invisible," and from which the title and *motif* of his book are taken, are engraved on George Eliot's tomb at Highgate Cemetery. — *Bookman.*

— Referring to "The Beth Book," the new book by Madame Sarah Grand, the *Literary World* says: "As for the rest — if men are like those Madame Grand describes, the less the world knows of them the better. The book is another contribution to the morbid, disgusting, and unwholesome in fiction, with no possible good to be gained by the exposure of disease and monstrosity in human nature."

— The manuscript of "In Memoriam" has been presented to the library of Trinity College, Cambridge, by the Hon. Lady Simon, to whose late husband, Sir John Simon, it was presented by the late Lord Tennyson. The condition attached to the gift, in accordance with the wish of the late Poet Laureate, is that the variations in it from the published text of "In Memoriam" shall never be printed.

— Mr. George Meredith, the famous novelist, has lived all his life in the country. He does not care for London, and is never so happy as when leading the life of a hermit in his pretty cottage on Boxhill. During the last forty-six years he has published fifteen novels, but for many years of his life he earned his livelihood as reader and literary adviser to the publishers, Messrs Chapman & Hall.

— Messrs. Roberts Bros. will publish this month "Christina Rossetti," a biographical and critical study by Mackenzie Bell, being practically the authorized life of the poet, including many of her letters and six portraits, one of them being a photograph of Miss Rossetti with her mother, taken in 1863 by the late Rev. Charles Lutwidge Dodgson ("Lewis Carroll"). The same house will also issue "Recollections of Dante Gabriel Rossetti," by T. Hall Caine.

— "Mrs. Mary Cowden-Clarke," says the London *Daily Chronicle*, "for the last fifty years of her life never permitted any change in the style of her dress, and invariably wore the picturesque and old-fashioned gowns which were in vogue in the late forties. These were always made of the richest silks and satins, and opened in front to display a dainty underskirt, flounced with fine old Honiton lace. She adhered, also, to the good old-fashioned caps, with a big rosette of ribbon just above the forehead, and tied under the chin, so well beloved by our grandmothers. Her manners were also quite of the old school."

— *Literature* for Feb. 9 says: "Mr. W. J. Dawson's 'Through Lattice Windows' appears to have won a good deal of attention and approval in the American press. The San Francisco *Chronicle* compares it with Mr. Barrie's 'Window in Thrums.' Mr. Dawson is already a somewhat voluminous author. One of his earlier books of criticism was 'The Makers of Modern English,' and he has written poems which 'anthologists' have not ignored. It is only within the last three years, however, that he has entered the field of fiction with his 'Land o' Idylls' and 'The Story of Hannah.' He is now completing a long novel, which deals with religious life in the eastern counties sixty years ago. It will probably be called 'Judith Boldero: A Tragic Romance.'"

— "Maxwell Gray," who has unfortunately been suffering from ill-health for some time past, has had a short story issued by Messrs. Harper both in England and in America, entitled "Ribstone Pippins." In the spring Mr. Heinemann will publish a long novel which the same writer is now finishing, named "The House of Hidden Treasure." It will be remembered that "Maxwell Gray" has already published "Lays of the Dragon Slayer" and another volume of verse. She is at present preparing a new book of ballads and lyrical poems. — *Literature.*

— Mrs. Julia C. R. Dorr will publish her new book with Messrs. L. C. Page & Co. of Boston. It is entitled "In King's Houses; or, The Adventures of Robin Sandys," a romance of the days of Queen Anne.

— Estes & Lauriat announce for publication early in March a charming idyll of the Maine coast, entitled "Love and Rocks," by Laura E. Richards, whose "Captain January" has sold one hundred thousand copies, and whose "Melody" has passed the fifty-thousand mark.

— During March the *Youth's Companion* will publish a series of three articles by the Hon. George F. Hoar, the senior United States Senator from Massachusetts. In these papers he recalls Concord and the life there in his boyhood days, sixty years ago, describing the tasks and pastimes of the young people of the village in that good old time. Bringing his recollections down to a somewhat later day he pictures the three sages of Concord — Emerson, Thoreau and Alcott — as they used to appear in intercourse with their neighbors. It is said that the fresh touches which Senator Hoar adds to the portraits of these philosophers are of exceptional value and interest.

— B. B. Russell, of 57 Cornhill, Boston, is to publish at once a complete account of the remarkable life and work of Frances E. Willard. The book will also contain tributes to Miss Willard from the leading women of the country, with many illustrations. It will be sold by subscription.

— Messrs. Dodd, Mead & Company announce for early publication "From Tonkin to India," being a narrative of travel and adventure in the far East, by Prince Henry of Orleans. The present crisis in China gives much interest and importance to Prince Henry's travels there during 1895. His journey covered a distance of over 2,000 miles, of which 1,600 was through absolutely unexplored country. The journey was made remarkable by the discovery of the sources of the Irrawaddy, and to the difficulties of his journey were added the danger of constant attacks from savage tribes.

— For some time "Maarten Maartens" has not published anything, but he is now finishing a new novel to bear the title, "Her Memory."

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

THE SUNDAY SCHOOL

First Quarter Lesson XI

SUNDAY, MARCH 13, 1898.

MATT. 13: 24-30; 36-43.

REV. W. O. HOLWAY, D. D., U. S. N.

THE WHEAT AND THE TARES

I Preliminary

1. GOLDEN TEXT: *He that soweth the good seed is the Son of man.* — Matt. 13: 37.

2. DATE: A. D. 28, autumn.

3. PLACE: On the shore of the Sea of Galilee, not far from Capernaum.

4. HOME READINGS: *Monday* — Matt. 13: 24-33. *Tuesday* — Matt. 13: 34-43. *Wednesday* — Matt. 13: 44-53. *Thursday* — Matt. 25: 31-46. *Friday* — Matt. 25: 41-46. *Saturday* — Rev. 20: 6-15. *Sunday* — Rev. 21: 1-8.

II Introductory

Our lesson is occupied with one of those wonderful etchings, in which, with a few master strokes, the fortunes of the kingdom of heaven are vividly depicted. A farmer ploughs his field, and plants "good seed" in the fertile soil. But, under cover of darkness, an enemy goes and sows "tares among the wheat;" and, having accomplished his malicious purpose, quietly withdraws. No one suspects the mischief which has been done. The field prospers, the blade springs up, and all promises well until the kernels begin to form — and then comes disappointment. Tares appear — a noxious, degenerate growth. The servants, perplexed, and remembering that only "good seed" was sown, inform the householder and ask him why tares had sprung up. He promptly replies that they are the work of an enemy. In their impatient zeal the servants are eager to uproot at once the false growth, but are restrained by the quiet remonstrance of the proprietor, who reminds them that the good and bad in the field are so closely intermingled that the wheat would suffer by any violence done to the tares. They cannot now be separated. "Let both grow together until harvest," and then, at harvest time, the tares shall first be gathered and bundled, and, in order to prevent further mischief, burned; while the valuable wheat shall be garnered up for use. Simple as the parable seems, the disciples failed to comprehend its meaning, and our Lord subsequently expounded it to them: The Sower of the seed is Jesus Himself. The "field is the world." The "children of the kingdom" represent the "good seed," and the "children of the wicked one" the tares. The malicious enemy, working in the dark, is the devil. The harvest time is the end of the world, when the angels will be sent forth as reapers. All that tempt their fellows, and all that do wickedly, shall then be separated from the good, and be consigned to "a furnace of fire;" while the righteous, no longer obscured, shall "shine forth" with sunlike radiance in the kingdom of their Father.

III Expository

24. Another parable — "another," because no one parable could describe the kingdom in its entirety. This parable is "paired" with that of the drag-net, both illustrating different shades of the same truth. **Put he forth** (R. V., "set he before them"). — The original term suggests either food (Schaff), or, possibly, a riddle for them to exercise their thoughts upon, and thus fix upon their attention the veiled truth contained in the parable. **The kingdom of heaven** — the reign of Christ, the spiritual kingdom which He came to establish, and the various aspects of which He illustrates in these seven parables. **Sowed good seed** — productive and valuable, fitted for food; corresponding to the seeds of righteousness and truth which are implanted in the hearts of those who become members of Christ's kingdom.

25. While men slept — that is, at night; while they were unconscious and unsuspicious of any malicious purpose on the part of their enemy. "The expression is not introduced into the Lord's explanation of the parable" (Cambridge Bible). **His enemy came and sowed tares** — alluding to an act of malice quite familiar to His hearers; "one so easy of execution, involving so little risk, and yet effecting so great and so lasting a mischief, that it is not strange that where cowardice and malice met, this should often have been the shape in which they displayed themselves" (Trench). The "tares" are a kind of bastard wheat so closely resembling the true grain that it is difficult to detect it until the kernels form, and yet are so injurious in their effects that they utterly spoil the grain unless picked out before grinding. Dr. Thomson speaks of them as "a strong, soporific poison." **Went his way.** — Nothing further was needed. The soil was ready, the seed deceptive, and needed no care — only to be let alone. Moreover the enemy himself had withdrawn without being detected.

See that lurking villain watching for the time when his neighbor shall plough his field. He carefully marks the period when the work shall have been finished, and goes in the night following, and casts in what the natives call *pzadinella*, *i. e.*, pig-paddy. This, being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the fields will be for years before he can get rid of the troublesome weed (Roberts). — Trench relates a similar case in Ireland of an outgoing tenant who sowed wild oats in the field of the proprietor (Schaff).

26. Then appeared the tares also — distinguished for the first time when the field was full of promise. "The most fascinating error is seen in its true character whenever its poisonous fruit appears." Says Barnes: "So true piety and false hopes are not known by professions — by blades and leaves and flowers — but by the *fruit*."

27. The servants — not spoken of in the interpretation of the parable. **Whence then hath it tares?** — The farmer's servants are perplexed and disappointed. They had seen that only good seed was sown, and they cannot account for the evil quality of the crop; they therefore go to the owner with their report and inquiry. In like manner faithful ministers are often perplexed and grieved at the springing-up of some "root of bitterness" in the field of their toil and amid prospects of abundant harvest; and, like the farmer's servants, they lay the case before the Master.

Note this: Seeing that God and His word are good, it puzzleth men to think how the church and world came to be so bad (Baxter). — The question is often asked, both as respects the world and the church — how did evil enter? (Biddle.)

28. An enemy hath done this. — He does not blame the servants; he does not credit the imperfection of everything human with this mischief; he simply puts the blame where it belongs and brings to light the stealthy malice of the adversary. **Wilt thou then that we gather them up?** — In their natural impatience at the appearance of the false crop the servants are eager to root it up and destroy it. Dean Stanley, in his "Sinai and Palestine," mentions, in reference to this very darnel (tares) that he observed in several parts, "women and children employed in picking out from the wheat the tall green stalks, still called by the Arabs *zuwan*."

Ought not the wicked to be destroyed from the face of the earth? Why are they permitted to exist? Does it not almost make atheists of us to see how God permits them to live and prosper? No; for the permission is for them to live to develop; and so God will not eradicate them out of the earth, and good men must not expect to be able to persecute them to destruction (Whedon).

29. Nay, lest ye . . . root up also the wheat. — The husbandman is wise; he can bide his time. The roots of the false and the true are so closely intertwined that the wheat might suffer if the tares are rudely torn from its side; and the wheat is precious. So upon the evil and upon the good He causeth His sun to rise and His rain to fall, without discrimination.

Doubtless, evil is to be checked and punished alike in the church and in civil society, but it is not the work of the rulers of either to extirpate the doers, to "stamp out" a party, or be "the savior of society" by the massacre of defenceless thousands. Below the surface there lies the latent truth that, by a spiritual transmutation, which was not possible in the natural frame-work of the parable, the tares may become the wheat. There is no absolute line of demarcation, no separation one from another until the time of harvest. What the parable condemns, therefore, is the over-hasty endeavor to attain an ideal perfection, the zeal of the founders of religious orders, of Puritanism in its many forms, yet more of the persecutors who have thought that they were doing God service. It would have been well if those who identify the tares with heretics had been more mindful of the lesson which that identification suggests (Plumptre).

30. Let both grow together until the harvest. — The tares are spared for the wheat's sake. **Gather first the tares.** — Judgment may be delayed, but it will surely come. The righteous and the wicked may be intermingled now, but separation will be made, and the first step will be to assemble the wicked. **To burn.** — The tares are noxious and worthless, fit only for burning. **Into my barn.** — The valuable and wholesome grain is to be saved, and be laid up in the granary for future use.

36. Our lesson here skips over the parables of the Grain of Mustard Seed and the Leaven, and takes up the exposition of the Wheat and the Tares. **Jesus sent, etc.** — in R. V., "He left the multitudes and went into the house." **Declare** — R. V., "explain."

37, 38. He that soweth the good seed. — The "good seed" of mercy and truth is sown by Jesus Himself and those whom He appoints. The title "Son of man" (Dan. 8: 13) was His favorite and self-chosen one. **The field is the world** — the whole human race, to redeem which Christ died. His disciples were bidden to "go into all the world, and preach the Gospel to every creature." **Good seed are the children of the kingdom.** — Our Lord here identifies the "seed" with the persons themselves, who "receive" the seed of truth into good and honest hearts and bring forth fruit plentifully. Such are members of His kingdom, and are themselves the living seed from which glorious harvests are expected. **Tares are the children of the wicked one.** — They are the seed of the serpent, having received his principles into their hearts, and submitted themselves to be governed by them. Dr. Bruce, however, regards them as "counterfeit Christians." The two classes here are sharply defined, and there is no hint of a third.

39. The enemy that sowed them is the devil — not an influence, but the malign spirit who is the leader of the great host of fallen angels. Our Lord here, as elsewhere, asserts the personality of Satan in terms which none need mistake. To him is ascribed the evil seed sown in the wicked, and with which they become so identified that he is said to sow the wicked themselves. **Harvest is the end of the world** — the closing up of

the present economy; the end of time; the day of judgment. The reapers are the angels. — To them is committed the work, denied to man in this sphere of probation, of separating the evil from the good.

40, 41. Shall send forth his angels. — Jesus here claims to be the Lord of angels. Gather . . . all things that offend (R. V., "that cause stumbling") — those who tempt others, and work iniquity. Our Lord reckons among the latter all, no matter what their profession, who are not vitally His.

42. A furnace of fire. — This may be figurative language, borrowed from the burning of the tares, but our Lord's figures never exceed, but rather fall short of, the real truth. He teaches here that the hypocrites and the ungodly shall be punished with a suffering as unendurable to the soul as fire is to the flesh. Wailing and gnashing of teeth — "expressions of rage and impatience under the sense of intolerable pain and unutterable loss" (Trench).

43. Then shall the righteous shine forth as the sun. — The contrasts are awful and solemn in this lesson — the unclouded radiance and splendor of the righteous, bursting forth with a glory like that of the sun, and the lurid flame of the penal furnace with its unconsuming fire and unending anguish. The righteous now are God's "hidden ones," but a day of manifestation awaits them. Who hath ears, etc. — The willing ear *will* hear; the wilful will not.

IV Illustrative

1. When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him he worshiped fire only, and acknowledged no other god; at which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to him, and asked where the stranger was. He replied, "I thrust him away, because he did not worship Thee." God answered, "I have suffered him these hundred years, though he dishonored Me; and couldst thou not endure him for one night when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise (Dean Stanley).

2. Our Saviour teaches us here: 1. That hypocrites and deceived persons must be expected in the church. 2. That this is the work of the enemy of man. They are not the work of Christianity, any more than traitors are of patriotism, or counterfeiters are the proper effect of legislating about money. They belong to the world, and hypocrisy is only one form of sin. The Christian religion *never* made a hypocrite; nor is there a hypocrite on the face of the earth whose principles and practice it does not condemn. 3. That all hope of removing them entirely would be vain. 4. That an attempt to remove them entirely would injure real Christianity by causing excitements, discord, and hard feelings, even among Christians. 5. That *He* will separate them at the proper time. There is no doubt that it is the duty of the church to attempt to keep itself pure, and to cut off gross and manifest offenders. Those are referred to who may be *suspected* of hypocrisy; who so successfully imitate Christians as to make it difficult or impossible for man to distinguish them (Barnes).

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "*Brown's Bronchial Troches*" have remarkable curative properties. Sold only in boxes.

— One of the last appearances of Miss Willard in public was to welcome Dr. Berry at the meeting of the Chicago Congregational Club.

— Miss Willard said that the happiest moment of her life was when she won a prize for an essay in an agricultural weekly on "The Decoration of a Country Home."

— Her life motto was "Mea Vita Vota" — my life a vow.

— Her favorite Bible verse was: "To be carnally minded is death; to be spiritually minded is life and peace." Her favorite hymn: "Lead, Kindly Light."

— When asked whom she considered the greatest living man, Miss Willard replied: "Gladstone, but for one reason. He has not conceived of the woman question."

— The greatest need in the temperance cause, she said, is to "keep pounding on the nail. I have had no new revelation. I know of no magical method but honest, hard work."

— The *Interior* says: "Miss Willard was 'Methodist born and Methodist bred;' nor did she ever deny her loyalty to her own church; but a finer instance of the true Christian liberality toward religionists of every sort it would be hard to name. In this was one of the secrets of her power. In her view the garment of the Christian spirit was ever a seamless robe. With no palaver about Christian unity, she began by recognizing it as already existing, under whatever distinguishing name she found a life that was dominated by love and apt for any Christlike service."

W. C. T. U. LADIES

She was a nervous little woman with sallow complexion and an uncertain condition of health. "It is a shame to have so many articles appearing in the paper, classing coffee with whiskey and tobacco," she said. "Who ever heard of coffee causing a man to abuse his wife or commit crimes, such as whiskey has been responsible for."

There seems to be some reason for the little woman's argument, until the subject is looked upon from a fair and unprejudiced standpoint. We are all inclined to quickly resent any imputation cast upon our favorite drink or habit.

It is a curious spectacle to a philosopher, chemist or physician to see a prominent W. C. T. U. woman drinking coffee and serving it to her family, while immediately after breakfast she may start in her round of work, fighting against whiskey and tobacco. We must allow that she does not really know that the enemies she is contending against are simply older brothers of the coffee that has placed around her the spell of habit, which she is so free to denounce in those who use one or the other of the brothers of this family; but when she is told that coffee contains the same alkaloids as whiskey and tobacco, has very much the same effect upon the body and nerve centres, that delirium tremens caused by excessive coffee drinking is by no means uncommon, and that the active cause of much of the nervous prostration of women throughout America comes from that same smooth, polished, insidious destroyer of nervous vigor and physical health, she is half inclined to follow the example of our friend spoken of in the beginning of the article.

When one becomes convinced that health is worth more than the continuance of a habit, then is a good time to make a trial of Postum Food Coffee, an article made for those who cannot digest common coffee, and who like a hot, fragrant, delicious beverage at the meals. The food elements contained in Postum and which go directly to rebuild the nerve centres, are shown by the analysis on the slip in the package. Grocers sell Postum in 15c. and 25c. packages.

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SOAP

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SIDE GLANCES AT THE PACIFIC NORTHWEST

"ARGUS."

BISHOP CRANSTON swung around the circle in the Pacific Northwest at a lively pace during January and part of February. He was in constant demand for lectures and sermons, principally in connection with debt-paying occasions, and to his credit it may be said he worked with all his might up to the full limit of his time and strength. A number of the churches had spread their financial nets to catch gold fish, silver fish, or any kind of fish that would satisfy the demands of mortgage holders, and had invited the Bishop to lend a helping hand. Thus he was enabled to assist a number of struggling societies. It may be added incidentally that an increasing number of the churches in this section are making an effort to get out of debt. The most important gatherings attended by the Bishop were the presiding elders' convention held at Spokane, Jan. 11-13, and the Tacoma District Ministerial Association at Tacoma, Jan. 31 to Feb. 2. The elders' convention was quite well attended and much good was accomplished by discussing the various problems that confront the presiding elder and pastor in this region. The Tacoma meeting was really a Conference affair by reason of the presence of all the presiding elders and many of the pastors from other districts who were there by special invitation. The program was excellent and the discussions fresh, sparkling and interesting. The Bishop had something to say on almost every topic presented. Presiding Elder Joslyn occupied the chair, and the Bishop sat in the body of the house, and so when he arose to speak he was "nearer" to his hearers than he would have been on a pedestal up in front. Many good things were said, but lack of space forbids their mention at this time.

* *

A question of interest to the church at large was opened by the reading of a paper on the relations between the Church Extension Society and the churches of the Pacific Northwest. There was a feeling that the Society had lost confidence in the Northwest and had shown it by rejecting applications for help in building churches and failure to answer letters. The Bishop made a little speech, however, that put some things in a better light, and at the same time increased the determination on the part of some of the pastors to "get even" with the Society by paying off their Church Extension claim as soon as possible.

The Society has a heavy investment in this corner of the vineyard that has been unproductive for years. In many instances no interest has been paid for half a decade. Foreclosure would have caused a loss to the Extension Society, because of the low price of land. So the only sensible thing to do was to wait for the churches to recover. Meanwhile pastors and people have changed, and interest has accumulated, and now quite a number of small churches are compelled to face a heavy debt which has passed down to them as an inheritance. It may interest Dr. Kynett and others to know that more than one pastor in the Pacific Northwest is racking his weary brain to find a way to arouse his church to pay off these claims. Be patient, brethren, the Northwest will yet recover, pay its claims, and then make its collections balance the amount spent within the limits of the interested Conferences. We are not dead yet, we have just been taking a nap.

* *

Enough about dollar marks. Let's contemplate the banquet. It was tendered to Bishop Cranston and the visiting brethren by the Tacoma Preachers' Union. There were forty-one plates. The affair was up to date in every way, with elegantly lithographed and printed menu cards, waiters in evening costume, and a long list of delicacies from which to choose, beginning with Olympia oysters and ending with chicken. Bishop Cranston escorted Mrs. Dr. Mendenhall, who is visiting her son in Tacoma.

* *

The contemplated departure of Bishop Cranston for the Orient is keenly felt here. He has greatly inspired the workers in the field, and it is safe to say that he knows over one-half of the pastors in the Pacific Northwest personally by reason of his visits to the district gatherings. Thus a personal relation has been established in so many cases that his removal will cause a sense of personal loss. The Bishop expects to say farewell to friends and relatives in Colorado, hold Conferences in Kansas and Maine, attend the spring meeting of the Bishops, and then start for the West again. He will probably leave for China in June. The disposal of his family is a matter yet to be determined.

* *

Dr. A. N. Fisher, editor of the *Pacific Christian Advocate*, is increasing in popularity among the people of the patronizing Conferences. Since the changes in the printing arrangements, which enable the publication of more home matter, the editor has been able to make a much better paper. It is quite an up-to-date journal now. And, besides, the editor has been out among the brethren at district gatherings a good deal. He made a fine impression at the Tacoma meeting. He perpetrated a piece of oratory that will never be forgotten by those who heard it. The sum of the matter is that there is a brighter prospect of the *Advocate* becoming self-supporting than there was a year ago.

* *

Evangelists Potter and Miller are making a tour of the Pacific Northwest cities, and thus far have held rousing meetings in Spokane, Portland, and Salem. They will begin at First Church, Seattle, the latter part of February. These brethren have made a fine impression everywhere they have been. Mr. Potter is a lay evangelist. He is a business man and engages in evangelistic work as he finds opportunity to leave his business. He makes a specialty of business men—a class seemingly beyond the reach of the ordinary agencies of the church. Mr. Miller has charge of the singing and otherwise assists in the meeting. In Portland the evangelists led the Day of Prayer services at the University and more than forty students came forward, some for a clearer evidence of Christian life, but the larger number to make a beginning. Seattle Methodism is ready for a general movement, as all the pastors will be through with their own meetings and will be able to co-operate in a union effort for Methodism.

* *

A commodious and comfortable parsonage has just been completed and dedicated by First Church, Spokane. It is three stories above an eight-foot foundation wall, contains twelve rooms, and covers an area 35x64 feet. It is lighted with gas and wired for electricity. The front of the building is after the style of the old Dutch street architecture. First Church now has a membership of over 600, an auditorium that seats 2,000, and is one of the most spiritual and aggressive churches of the Northwest.

* *

Chancellor Thoburn, of Puget Sound University, is in New York State in the interests of his school. He was accompanied by Rev. E. H. Fuller, financial agent, but Mr. Fuller is now on Puget Sound. He made a flying trip home and will remain a few weeks, after which he will again join the Chancellor. The University is still doing business at the old stand and is one of the established institutions of the State. It is backed by the strongest men of Tacoma and Puget Sound Methodism and is worthy the confidence of the church at large in all respects.

* *

Presiding Elder C. J. Larsen, of the Alaska District, writes that he has erected a Methodist church at Dyea, 22 x 40 feet in dimensions and strongly built. It is on the west side of Main Street near Sixth. At present it serves as a chapel and a free reading-room where books, magazines and papers are kept on file. The matter of erecting church buildings in mining camps is something that requires the exercise of much caution, in order to avoid a waste of money. Stampedes are of frequent occurrence, and a pastor may wake up some morning and find himself all alone with his chapel. However, in this instance a wise choice has evidently been made, as Dyea must necessarily be a centre for future operations in Alaska, no matter where gold is found. As the field is now divided the Canadian Methodists will look after the missions in the Northwest territory. The Presbyterians are well established at Sitka, Juneau, and Fort Wrangel. Skaguay has a union church. Mr. Larsen is the pioneer preacher and church builder at Dyea, and is therefore entitled to right of

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way. Notice of the dedication of the new church will be given later.

* *

Amanda Smith has been stirring up the stifled consciences of hundreds of people in Seattle. Her afternoon and evening meetings at Battery Street Church in January were well attended and much good was accomplished. Although besieged by urgent invitations to hold meetings in the larger churches, she brushed them all aside after her meetings in Battery St. Church, and gave almost a week to a little colored church in Seattle. Good for 'Manda! She is moved by the right spirit and is a living illustration of her favorite theme — a Christian with a backbone. She came straight through from Denver and expected to go on to California, provided the Portland people didn't capture her for a series of meetings.

* *

Washington Sunday-school workers are becoming interested in an organized effort to reach the 88,600 children in that State who do not attend Sunday-school. The total attendance at the Sunday-schools is about 30,000, and a large proportion of these are reached by the Methodists. A State organizer is at work and associations have been formed in sixteen of the thirty-four counties of the State. It is the hope of the promoters of the State work that each county will be reached in this way before the end of the year.

* *

Woman suffrage is now an issue in Washington. A constitutional amendment will be voted on at the State election next November, restoring the franchise to women. Equal suffrage existed when Washington was a Territory. The State association has opened headquarters in Seattle and is now engaged in the construction of a "machine" for the purpose of a thorough, systematic and persistent agitation of the question. Ward and precinct clubs will be formed, and county and State lecturers employed to preach the woman suffrage doctrine. The State president, Mrs. Homer Hill, of Seattle, is a keen, energetic, and thoroughly practical woman, well versed in the subject, and intimately acquainted with the mysteries of practical politics. She has already given the legislature trouble in the matter of demanding reform legislation, and the signs of the times are that she will give the law-makers a little more trouble next time. Seattle is already thoroughly organized for agitation, and speedy attention will be given to other parts of the State.

HOME MISSION NOTES

— The workers in the ranks of the W. H. M. S. are often stimulated by seeing the fruits of their labors. A very delightful work of grace is reported from Morristown, Tenn., the seat of the New Jersey Industrial Home. Many have been converted, writes Miss Anna E. Mosher, superintendent, and a deep spiritual atmosphere pervades the Home.

— A recent bit of information shows how thin denominational walls are becoming in these days. An Episcopalian lady, knowing something of the good work of the Cunningham Deaconess Home and Orphanage at Urbana, Ill., has remembered it in her will to the extent of $5,000 and a residuary interest in the estate! This will serve to give a decided uplift to the work at this point.

— There is probably no line of work being carried on by the W. H. M. S. more important than the effort to instruct and enlist the young people. Mrs. Samuel Hazlett, of Washington, Pa., the gifted secretary of this Bureau, is ardent and efficient, and as a result the work of organization grows steadily. The paper, *Children's Home Missions*, is a great help in winning and holding the interest of the children. It is published by Miss Mary B. Evans, Delaware, Ohio. Price, 15 cents single copy, or ten copies to one address, $1.

— That was a great day at the Jesse Lee Home in Unalaska, Alaska, when the Stars and Stripes were unfurled over the Home! The flag, a fine one presented by Mrs Clinton B. Fisk, president of the W. H. M. S., is the largest one in the village or harbor. Speeches were made on the occasion by friends from the Transportation and Commercial Companies represented in Unalaska, patriotic songs were sung, and the flag salute was given by the children of the Home with fine effect.

— Bishop McCabe's visit to New Mexico in the fall was a great joy and stimulus to the workers in that distant field. The Conference of the English-speaking Mission was a time of real refreshing, and Miss Rodriguez, missionary at Harwood Home, W. H. M. S., in writing of it says that the anniversaries of both the W. F. M. S. and the W. H. M. S. were more largely attended than any other service. The Mexican Conference was also a time of spiritual uplift. Harwood Home at Albuquerque, and the missions at Las Cruces and Las Vegas, are doing grand work. These are carried on by the W. H. M. S. under the Bureau for New Mexico (Spanish), Mrs. Anna Kent, secretary.

— Rev. J. L. Burchard has long been the faithful and devoted friend of the Indian. He is the missionary at Ukiah Mission, California, and is greatly beloved by those to whom he ministers. This mission is supported in part by the W. H. M. S., and in a late report the veteran worker thanks God that he is not only able, but eager, to work. He reports 64 church members and 26 probationers, with 3 Sunday-schools and 17 recently converted through the Sunday-schools.

— The last Annual Report of the W. H. M. S. shows an increase in all funds of $16,730 38. The sum total for the year is $228,485 58, which includes beneficiary, special, and local funds in addition to the general fund, also moneys raised and expended in the Homes, and the estimated value of supplies. This advance is encouraging, and should stimulate to increased effort. The new Report may be obtained from either the Cincinnati or New York office for six cents postage.

— A "Religious Periodical Bureau" of the W. H. M. S. is operated by the New England Conference Society. Requests for religious papers, principally from ministers West and South whose salaries do not admit of subscribing for such, are sent to this Bureau, and these requests, so far as possible, are placed with persons who are willing to be at the slight trouble and expense of sending their own paper, after reading it, to some hungry mind and heart. A minister in Tennessee sends a list of names, and adds: "The above are very poor people, averaging five children to the home, who rarely have an opportunity to read good literature." Mrs. E. W. Farr, 3 Highland Street, Roxbury, Mass., is the secretary of this Bureau, and would be glad to communicate with parties willing and able to help on this good work.

— Rev. George H. Gutterson, of the American Missionary Association, says that there are about 10,000 Chinese in New York and Brooklyn, 5,000 in Philadelphia and 800 in Boston. There are only four Chinese women in Philadelphia, and six in Boston. Five young Chinamen have been put into the locomotive works in Philadelphia, where they are learning the machinist's trade. There are very few Chinese children in the public schools. Philadelphia reports five, St. Louis none, New York about half a dozen.

A LITTLE TEMPLE DEDICATED

REV. C. A. LITTLEFIELD.

MORE than two years ago I was invited to preach at the dedication of a chapel vestry in the southern part of the State of Massachusetts. I chose for my subject on that occasion, "The New Birth." The sermon was an exposition of the doctrine, its relations to the historic development of nations and peoples, and lastly of its advantage to the individual.

At the close of the sermon a woman present brought up a boy about nine years of age, and introducing him said, "This boy has been very much interested in your sermon, and says that he wants to be a Christian." After saying a few kind words of counsel to the young lad, I asked the woman to write me at some future time of the progress he was making.

Two years passed, and the circumstance had quite passed out of my mind until it was recalled a few days ago, by receiving the following postal: —

"I am reminded this morning by seeing your address that I promised to write you. Not knowing your address, I have not written before. The day you were at —— a little boy was very much interested in your sermon, and promised to give his heart to Christ. You asked me to write you if he did. I have reason to believe that he did. He is an active member of the Junior League and never fails to testify in that meeting, and sometimes at the weekly class-meeting. I know it will gladden your heart to know that one jewel was gathered for the Master that day."

I have been both refreshed and instructed by the circumstance, and my reflections cluster about these two things: First, we need not depart from doctrinal teaching even in our discourse to children. That mystery of which the erudite Nicodemus asked, "How can these things be?" was yet clear to the simple faith of a little child. Nicodemus came to it with a doubting mind; the boy with a simple, recipient faith. It was clearer to the child than to the man. And is this not reasonable? Why should not the truth penetrate most easily where it finds the least power of resistance? Ay! let us saturate child minds with doctrinal teachings while yet they are willingly received and have least to resist them, and let us never fear lest they may not be sufficiently comprehended.

The second reflection is that it is greater to participate in the dedication of a spiritual than of a material temple. I went that day to assist in the dedication of a perishable temple, and lo! one of whom Jesus said, "Ye are My temples," was dedicated. Shall I ever preach again and not feel of each several hearer, "This is God's temple, am I not to be the instrument of its dedication today?" Shall I ever doubt again that God's deepest truth is clear to the simplest mind if I, the instrument of communication, am myself clear?

Boston, Mass.

John Wesley says: "Ministers are barely instruments in God's hand and depend entirely on His blessing to give the increase to their labors. Without this they are nothing; with it, their part is so small that they hardly deserve to be mentioned. May their hearts and hands be more united! Retaining a due sense of the honor God doth them in employing them, may they faithfully labor, not as for themselves, but for the great Proprietor of all, till the day come when He will reward them in full proportion to their fidelity and diligence."

THE STUDENTS' VOLUNTEER MOVEMENT

International Convention

THE third international convention of the Students' Volunteer Movement for Foreign Missions met in Cleveland, Ohio, Wednesday, Feb. 23, and closed on Sunday night. The aim of the convention is to bring together carefully selected delegations of students and professors from all important institutions of higher learning in North America and leaders of the missionary enterprise, both at home and abroad, to consider the great problem of foreign missions.

This body of missionary workers convenes but once in four years. The one held in Denver in 1894 was considered the largest student convention ever held in the world, as well as the largest and most representative missionary gathering ever convened on the North American continent. It was attended by 1,100 students from three hundred institutions, by representatives of about fifty missionary societies of the United States and Canada, and from all parts of the world.

The Cleveland convention is the largest student gathering ever held, for fully 1,500 students and professors were in attendance.

Long before the hour arrived for the opening of the convention in the Grays' Armory every seat in the auditorium was occupied. The interior of the building was handsomely decorated. The different flags of twenty-three nations were draped about the building. Two immense American and British flags were especially made by the decorators to drape back of the platform. Between these two flags were the words, in large letters, "Thy kingdom come," surmounting an immense map of the world, showing the religions of the various nations. The inference from this symbol is that the American and British must take the lead in making God's kingdom a reality in the whole world.

John R. Mott, secretary of the World's Student Christian Federation, and who is also the permanent president of the convention, called the delegates to order, and then introduced Rev. Dr. F. B. Meyer, of London, England, who conducted a prayer service, which lasted throughout the afternoon session.

Upon the platform were more than one hundred church leaders, representing all the Protestant denominations of North America, and among the delegates were students from nearly every college in North America, professors from over one hundred colleges, and missionaries from twenty heathen lands.

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The second day of the Students' Volunteer Convention began with a foreign session at the Grays' Armory. Again crowds of people were turned away for lack of room. The delegates were seated in the sections marked by the State signs. Professor J. Ross Stevenson, of McCormack Theological Seminary, Chicago, conducted devotional exercises, and Rev. Dr. Daniels, of the American Board of Missions, offered prayer.

The principal event of the morning session was the reading of the report of the executive committee by the chairman, John R. Mott. He said, in part: "The purpose of the Students' Volunteer Movement for foreign missions is to enlist students for foreign mission service, to help prepare them for their life-work, and to lay an equal burden of responsibility for the world's evangeliza-

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tion on all students who are to remain at home. The field of the movement is among the thousands of institutions of higher learning of the United States and Canada. It has on its rolls the names of about four thousand volunteers. Already over one thousand have sailed to mission fields under the regular mission boards. Over three thousand students are making a thorough study of missions in over two hundred colleges and seminaries. The students have been led to give $40 000 a year to missions, and are seeking to stir up the churches and the millions of members of Christian societies of young people to enlarge their giving, so that all the volunteers may be sent. The movement has spread, not only in the colleges of all Christendom, but also of all mission lands, so that today the Christian students in over eight hundred institutions, on five continents, and of all races, are united in an aggressive effort to extend Christ's kingdom speedily throughout the world. Under the influence of this movement the subject of world-wide missions has taken a stronger hold on the convictions of the students, and is calling forth from them more enthusiastic and unselfish devotion than any other idea."

Rev. Dr. J. C. R. Ewing, president of the Forman Christian College at Lahore, India, delivered an address upon the subject of "Intellectual Preparation," which was heartily applauded at its conclusion.

In the afternoon sectional conferences were held.

Douglass M. Thornton, fraternal delegate from the Students' Volunteer Missionary Union of Great Britain and Ireland, was introduced to the conference. He said there were now 1,460 student volunteers in the British Isles, and the greatest activity prevailed in the medical schools. Mr. Thornton acknowledged America's forward step in the movement, and paid a high tribute to the workers in this country who introduced the movement in Great Britain.

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On Friday the third day of the convention, the money problem in Christian missions was discussed. Chairman Mott presided, and devotional exercises were conducted by Bishop Hargrove, of the Methodist Episcopal Church, South, president of the Epworth League of that church.

The first speaker was Bishop Ninde, of Detroit. He said that the present tendency was to decry the money-making spirit in men. Instead, he would have such a talent encouraged. Rightly guided, it may prove a great power to reclaim the world. If the statistics of the wealth in the hands of professed Christians were known, it would startle the world. Most of the wealth of the world is in the hands of Christians. Referring to the small gifts of the self-sacrificing poor, he said: "Many of the charitable works of this country are carried on by associated poverty."

"The Value of Prayer in Raising Money" was the subject of Rev. Dr. H. C. Mabie's address, home secretary of the American Baptist Missionary Union. Dr. Mabie said: "The problem is how to produce spontaneity of giving — the transition of the power in the pocket to spiritual ends."

Miss Mabel Leach, a missionary to Ceylon, thought all people able to pay their way should not ask the Mission Board for support in foreign fields.

Robert Wilder of the advisory board spoke on the student securing his own support. The financial crisis now confronting the missionary boards make it utterly impossible to send out all the capable workers ready to go.

F. S. Brockman, a young college student, who has done much active work, especially in the South, made a remarkably eloquent appeal to the students to raise money by individual efforts.

Three large meetings were held in the afternoon. The evangelist session at the Armory was led by Robert E. Speer, of New York; at Y. M. C. A. Hall Prof J. R. Stevenson, of McCormack Theological Seminary, addressed an educational conference; and at the Euclid Avenue Baptist Church Dr William Malcolm, the great medical missionary of China, spoke.

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Prof. J. W. E. Bowen, D. D., of Gammon Theological Seminary, Atlanta, Ga., made the first address at the last day's session His theme was "The Need of Work among the Colored People of the United States." He argued that the education of colored people was the one preventive of crime by negroes in the South, and urged that colored men be educated and sent to Africa as missionaries.

"The Responsibility of Student Laymen" was the subject of an able address by James A. Beaver, ex-governor of Pennsylvania He was frequently interrupted by applause He said, in part: "What is the student movement, or the missionary uprising? As to its source: On the divine side it is the Holy Spirit, from whom all movements like this proceed. On the human side it is the Christian college. Have you thought of the latter — what it has been, what it is, what it is to be — of the pure and wholesome influences which have emanated from it? Its aim — the evangelization of the world in this generation; and this is its watchword. Is it practicable? Its object — to multiply the number of those who study and teach and preach the Word, and through these to multiply also the hearers and doers of the Word. Its machinery — it is not a new missionary society; it is not an independent movement. It seeks through its organization, it is true, to stimulate thought and study and prayer for and interest in missions, for the purpose of bringing the young men and the young women in our colleges face to face with the question of duty. So far as sending missionaries to the unevangelized is concerned, it seems to work through the missionary agencies already established in all our evangelical churches. What is the situation at home? What the significance of the fact that our exports for the year just closed were $1,100 000 000? Why is it that we are the greatest gold-producing country of the world today? What is the meaning of our unprecedented crops? Will we bring our tithe or our one-hundredth to Him? One per cent. of our exports would give $11,000,000 for foreign missions. There is a wonderful significance in these marvelous concurring movements and coincident conditions"

After the doxology had been sung, Bishop Ninde pronounced the benediction, and the convention proper adjourned.

On Sunday the various city pulpits were filled by visiting delegates in the morning. A young people's rally and a men's rally were held in the afternoon, and Sunday night there was a monster farewell meeting.

Such an outpouring of earnest desire to spread the Gospel of Jesus Christ among people who have never heard of it has never been witnessed as it has at the third international convention of the Students' Volunteer Movement, which has just closed its sessions at Cleveland. In that city for the last five days have been assembled the very flower of missionary zeal and spirit from all parts of the world, and the blessing of God has been clearly shown in every part of the stupendous program.

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THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Bradford. — Special union services were held for four weeks beginning with the Week of Prayer. The pastor, Rev. A. H. Webb, reports 32 conversions.

Wilder. — The church has received a new coat of paint and is much improved.

Windsor. — At the last quarterly conference the pastor, Rev. C. O. Judkins, reported 20 received on probation. Under the fourth department of the Epworth League the Working Men's Club is proving a decided success.

Brattleboro. — Bishop Vincent will lecture under the auspices of the Epworth League at Brattleboro, April 19. His subject will be, "Tom and his Teachers."

Barnard and *East Barnard.* — The pastor, Rev. G. A. Emery, has recently received 7 on probation, baptized 12, and received 11 into the church — 10 from probation and 1 by letter.

Bondville. — At the last quarterly meeting 9 were baptized — 4 children and 5 adults.

Proctorsville. — Rev. Wm. N. Roberts, the pastor, recently baptized 3 and received 6 on probation. The former pastors and many others will be sorry to learn of the serious illness of Hon. C. F. Barrett. For forty years or more he has been the stanch friend of the preacher stationed at Proctorsville, always true to his pastor and deeply loyal to the church.

West Fairlee. — A gracious revival has prevailed in West Fairlee under the leadership of the pastor, Rev. A. H. Baker. Many have begun the Christian life and fifteen or twenty have united with the church on probation.

Chelsea. — Revival services have been held at Chelsea continuously since the Week of Prayer. At the quarterly meeting held in January, 7 were baptized and 6 received on probation. What the later results have been your correspondent has not learned.

Woodstock. — An excellent District Preachers' Meeting was held here, Feb. 7-9. Owing to revival work on many charges the attendance was not as large as it otherwise would have been. Nevertheless the meeting was a very helpful one to those who were present.

Ludlow. — The Epworth League lecture course by "home talent" is a success. The attendance is large and the home talent is appreciated. The business and professional men have taken a deep interest in the course. The pastor, Rev. G. H. Sisson, has recently received 3 on probation in the church.

Revival Meetings. — Nearly every pastor on the district has held revival services this winter, ranging from one to seven weeks. Good results have been reported in nearly every case.

North Hartland. — A flourishing Epworth League has been organized at North Hartland. Rev. E. L. M. Barnes is pastor.

White River Junction. — The parsonage at White River Junction was filled to overflowing, Jan. 22, by the friends of Rev. and Mrs. A. J. Hough. The occasion was the silver wedding anniversary of the pastor and wife. Ex-Gov. Pingree, Rev. C. F. Roper, pastor of the Congregational Church at West Lebanon, Rev. G. A. Wilkins, rector of the Episcopal Church, Rev. H. O. Maxham, pastor of the Universalist Church, and Rev. S. P. Fairbanks, pastor of the Methodist Church at Wilder, offered words of congratulation to Mr. Hough and his worthy wife, while others from a distance sent expressions of fraternal regard. The gifts were numerous and valuable. The United Brethren Lodge of F. & A. M. of White River Junction was present in a body and contributed twenty-five silver dollars. Presents were received from nearly all of Pastor Hough's former charges, and from many friends who could not be present themselves. A joyous evening was passed, and the company at parting all wished that many more years of a happy life might be kindly vouchsafed to the poet-pastor and his excellent wife. L. L.

St. Albans District

Preachers' Meeting. — The Preachers' Meeting convened here, Feb. 22 and 23. Under the efficient leadership of our beloved presiding elder, Rev. J. Olin Sherburne, the following program of subjects was carried out, which was interspersed by instructive and sometimes lively discussion: "Intermediate State," by J. S. Allen; "The Need of a Low-priced Church Paper," by W. H. Atkinson; "Advantages of Using our Church Hymnal," by C. W. Ross; "How shall the Pastor Promote Bible Study among the People?" by C. Wedgeworth; "The Religious Condition of Ireland," which was given in an address by G. W. Burke; "Christian Courtesy," by A. W. C. Anderson; "Music in Church and Home," by A. B. Blake; "After the Conference Course of Study — What?" was answered by R. F. Lowe; "The Drift and the Remedy," was an address of forty-five minutes by W. H. Hyde; "The Ideal Sabbath," by O. L. Barnard; "The Preaching that Wins," by S. H. Smith. The meeting closed with a consecration service led by D. C. Thatcher. The essays on the various topics indicated that the essayists had given their respective subjects very close attention and research, which, as a consequence, contributed to make the session edifying and interesting. The occasion was rendered especially pleasant on account of the brotherly love which characterized all who participated in the discussions. Nineteen preachers were present. By unanimous consent this session was pronounced one of the very best. We were glad to find the pastor of the church, Rev. O. L. Barnard, and his dear family fully recovered from their recent severe illness. He is full of faith and courage and looks into the future hopefully.

Isle La Motte. — Rev. G. W. Burke, the pastor, has been invited by his quarterly conference to return for another year. The work is going well, and the outlook is encouraging.

Grand Isle and *South Hero.* — The pastor, Rev. C. W. Ross, was also invited to return by the fourth quarterly conference. He has had a good year and is happy in his work.

Enosburgh Falls. — At the last quarterly conference, held Feb. 12, the official board presented to the presiding elder a written request for the pastor's return for the fifth year. Pastor and people work together in harmony and good-will prevails. From the pastor's report to the fourth quarterly conference, which was published in the local paper, we gather a few items: During the year 17 have united with the church; the benevolences have been all looked after, and the apportionments will all be met. During the pastorate a total of about $10,000 has been paid by this church. This has been done without any noise or complaint. Church and parsonage property are free from all indebtedness.

North Hero. — The people have manifested their love and good-will for their pastor, Rev. J. Q. Angell, by a unanimous request for his return another year. He has had a very good year.

CREAMER.

St. Johnsbury District

St. Johnsbury Centre. — Ten persons were recently taken into full connection by Rev. F. T. Clarke, the popular pastor. During the present pastorate the membership has increased about one-third, two-thirds of this increase being composed of probationers received into full membership. A recent Sunday evening fire in the church edifice quickly scattered the congregation, but did little other damage. Pastor Clarke is giving a series of Sunday evening "talks" which are drawing quite a little from the otherwise non-churchgoing element. His themes for the remainder of the Conference year are as follows: March 6, "An Insolent Fool;" March 13, "A Youthful King who was a Great Reformer;" March 20, "A Great Feast and its Tragic Ending;" March 27, "Some Facts Relating to Memory;" April 3, "A Great King and an Enthusiastic Throng;" April 10, "Easter Concert;" April 17, "A Governor who Did Not Practice Self-Government."

Newbury and *West Newbury.* — On a recent Sunday Pastor White baptized 6 and received 10 on probation, in addition to those received at an earlier date. Thus far during the Conference year 40 have been received on probation, and yet more are to follow. For a small and discouraged country charge this is a most remarkable record, and Mr. White has reason to thank God and take courage, while the charge has abundant reason to be proud of its indefatigable pastor. They undoubtedly are, as the quarterly conference unanimously voted for his return. During the holidays Mr. White and wife were generously remembered by their parishioners with a dozen each of Roger Bros. silver knives and forks and ten dollars in money.

St. Johnsbury. — The ladies of the church gave a chicken-pie dinner on Washington's Birthday, and over 200 sat down to the bountiful tables. Over $30 was netted for the finances. Pastor Tyrie has declined flattering calls elsewhere, and has decided to remain with Grace Church for the fifth year, provided the powers that be are willing. Never was the church so prosperous as now and never were the congregations so uniformly large and appreciative, as well they may be from the pabulum given them by the preacher.

Groton. — Pastor Todd has been enjoying a visit from his son Bert, who is a freshman at Wesleyan University.

Guildhall. — Rev. Guy Lawton has been assisted in evangelistic meetings by Rev. Geo. S. Smith, of Victory, the "singing evangelist." The item in the local paper did not state with what results the meetings were held. Feb. 24 the Methodists of this place gave a "baked bean supper" in Grange Hall.

Danville. — A "Group Sunday-school convention" was held at this place, Saturday, Feb. 26, Rev. J. A. Dixon, of Cabot, and other Methodists participating.

West Burke. — Rev. W. C. Johnson, of Lyndon, exchanged with Pastor Wright the third Sunday in February and gave a most interesting lecture on "Character" in the evening. Mr. Johnson gives lectures each Sunday night at his home churches, and to increasing audiences.

Irasburgh. — Rev. P. N. Granger was recently given a donation by his admiring parishioners, the receipts being $58. Mr. Granger has recently been on the road giving his famous lecture, "Two Years on a Whaler." The brethren would do well to write him when planning for a lecture course.

Lyndon. — The Lyndonville *Journal* pays the following well-deserved compliment to Rev. W. C. Johnson, the pastor of our church here and at Lyndonville: "We cannot refrain closing this description of the new church and its dedication without saying a word for its pastor, who has labored so hard and conscientiously here the past four years. According to the laws of the Conference only one more year is allowed Mr. Johnson on this charge — a fact which every man, woman and child who has ever been brought in contact with him sincerely regrets, for he is loved by his

Bad Blood is a Good Thing

to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is *your* blood bad? It is if you are plagued by pimples or bothered by boils, if your skin is blotched by eruptions or your body eaten by sores and ulcers. You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of

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parishioners and respected and admired by all others. Of him it can be truly said, 'He practices what he preaches,' and a kindly word or helping hand is never asked of him in vain. Public spirited to the extent of allowing himself to be loaded down with the superintendence of schools, he faithfully endeavors to carry on that work with his other labors. It is a proverb that 'It is hard to speak anything but good of the dead,' but it might also be a proverb that it would be harder to speak ill of the living, as represented by Mr. Johnson, for during all his pastorate here no ill word against him has ever come to our ears."

Barton Landing. — A donation visit for the benefit of Rev. B. F. Rowland, D. D., pastor of our church here, netted the sum of $100, indicating the high esteem in which the Doctor is held by his devoted parishioners.

Derby. — Rev. Isaac P. Chase, the pastor of our society at this place, took a prominent part in the ordination of Rev. H. S. Kilbourn over the local Baptist Church.

Walden. — Rev. L. P. Tucker, of Northfield, the popular president of the Conference Epworth League, recently delivered his lecture on "A Day and a Night with a Mummy," at this place. This lecture is becoming justly celebrated, as it is most pertinent for the present age notwithstanding its pleasant flavor of antiquity.

Greensboro Bend. — Rev. W. S. Smithers, of Hardwick, recently exchanged with Pastor Morrow and officiated at the communion service.

Marshfield. — Rev. J. A. Dixon, of Cabot, recently delivered his popular lecture on "Sailor Life," at this place. It would seem from these notes that "whalers" took to the ministry, or to the Methodist ministry. But if they are all as efficient as Messrs. Granger and Dixon, we will look with pleasure for more from the same direction.

His Last Rounds. — Presiding Elder Hamilton is on his last round of the district which he has served so faithfully for the last six years. The advance in both material and spiritual matters during this term must be gratifying to him, and is, in no small measure, due to his untiring labors and his constant stimulation of the preachers to reach their highest efficiency. The local papers published in the various parts of the district speak in high terms of his zeal and usefulness, and emphasize the high esteem in which he is held by both preachers and people through his sub-episcopal parish.

Wanted Back. — So far as heard from, it would seem as if very few changes would be needed on this district at Conference. Upwards of thirty fourth quarterly conferences have been held, and in every case the official vote was for a return of the present pastor. Very likely the same will be true in most of the remaining places, save in the case of those who have served the limit, and therefore must move.

Preachers' Meeting. — The last school of the prophets was held at Lyndonville in connection with the dedication of the new church and the district Epworth League convention. Twenty-four preachers were present during the sessions, others being kept at home by the storm or funerals. All report a most interesting time. The following topics were treated in the joint conventions: "Praise Service," Rev. Thomas Tyrie; "The Duty of a Methodist Pastor to his Predecessor," Rev. I. P. Chase; "The Duty of a Methodist Pastor to his Successor," Revs. W. I. Todd and J. A. Dixon; "Influences of Associates," Mr. George E. Cole, of Barton Landing; "Failures of the Past: How Avoided in the Future," Mr. F. J. Kinney, of Hardwick; "The Characteristics of a Live League President," Mr. J. C. Davidson, of Newport; "The Epworth League in a Revival," Miss Bernice Hall, of Sheffield; "Our Weakness and Our Strength," Mrs. M. B. Parounagian, of Walden; "The Qualities of Effective Preaching," Rev. J. O. Sherburn; "The Least Adequate Manifestations of a Converted Life," Rev. A. G. Austin; "Tests of Ministerial Success," Rev. W. S. Smithers; "What Spoke shall we Take from the Epworth Wheel?" Mrs. Rand, of Barton Landing; "The Spirit of Giving," by a member of the Island Pond chapter; "Equipments Necessary to Lead a Good Prayer-meeting," by a member of the West Concord chapter; "Paul's Ideal Preacher," Revs. M. B. Parounagian and G. H. Bolster; "Paul's Ideal Church," Rev. S. G. Lewis; "Paul's Ideal Christian," Rev. J. E. Knapp; "The Least Adequate Manifestations of a Converted Life," Rev. Sylvester Donaldson; "The Pastor as a Citizen," Revs. W. E. Douglass and A. L. Cooper, D. D. It is safe to say that this combined convention and preachers' meeting exceeded most of its kind in the number and variety of the topics treated. It was a great regret to the writer that, at the last moment, he was prevented from being present and taking his assigned part.

RETLAW.

N. E. SOUTHERN CONFERENCE

Providence District

Attleboro. — The arrangements for the entertainment of the Annual Conference are practically completed. Rev. George W. Hunt and his parishioners are doing all in their power to make the session a pleasant and delightful one. The hospitable homes of the Christian people of Attleboro, without regard to denominational lines, will be opened to welcome the ministers. The Attleboro *Daily Sun* of Feb. 5 said: "Rev. George H. Hunt was invited to continue his vigorous and efficient work another year at the quarterly conference held last night."

Asbury Church, Providence. — This is now the only Methodist Church in Providence which holds a prayer and social service on Sunday evenings. The pastor, Rev. J. A. L. Rich, reports the service to be very popular, well attended and sustained, and very fruitful in results. One person was received into full membership, Feb. 6.

Haven Church, East Providence. — The Epworth League has just held a four days' fair and festival in the Town Hall, which was a success both financially and socially. The chapter assumes the expense of the church music, and has donated in addition $50 to the stewards for current expenses. At the quarterly conference the return of the pastor, Rev. C. S. Davis, was unanimously requested. Mr. J. E. C. Farnham is to be one of the speakers on "Laymen's day" at our Annual Conference.

Thomson Church, Pawtucket. — The Providence District Ministerial Association enjoyed the hospitalities of this church, Feb. 14-15. There was a good attendance of preachers and an excellent meeting. Thomson Church is well located in a growing part of the city, and under the pastorate of Rev. W. Lenoir Hood is enjoying prosperity.

Tabernacle, Olneyville. — The contract for the reading room and coffee tavern in the basement of the Tabernacle has been let and the pastor hopes to be able to invite the Providence Preachers' Meeting to hold a session at Olneyville and take dinner in the new department in the near future. Rev. W. F. Davis and his trustees are endeavoring to solve the problem of the Tabernacle in a practical way. Large congregations and good religious interest are encouraging features.

NEMO.

New Bedford District

Fall River, First Church. — The daughter of Rev. and Mrs. S. O. Benton is at this writing in a private hospital in Providence preparing for a critical operation. The parents and Miss Eva, the daughter, are the subjects of prayer, not only in this church, but throughout their very wide circle of friends.

North Dighton. — Rev. and Mrs. G. A. Sisson are in great bereavement. Lawrence, their son, about five years old, died Wednesday, Feb. 23, and Clara is ill with diphtheria, although improving apparently. Anxiety is felt for the infant son, who has been exposed. Little Lawrence was an uncommonly winsome fellow, and knew all the people near his home. Many loved him in the community. It is a sad blow. The lesson of trust is being received without rebellion, and the stricken parents are an example of the believers.

Fairhaven. — The pastor, Rev. S. E. Ellis, in a series of meetings just closed, has been assisted by Rev. James Tregaskis, the Conference evangelist, and with good results. About twenty have professed conversion.

Middleboro. — About two hundred persons responded to invitations of Shining Circle, King's Daughters, to a "conversation party" in the vestry, Friday, Feb. 11. It was a very successful affair. After a program of readings and musical selections, all of which were finely rendered and received with great applause, the president of the King's Daughters, Mrs. A. J. Bisbee, in behalf of the church and congregation, presented Rev. G. A. Grant, the pastor, with an elegant gold watch, latest Waltham make, and a silk, gold-trimmed chain. Mrs. Grant received a long, fine-linked gold chain. The recipients had a genuine surprise, as their faces plainly showed. Mrs. Bisbee was assisted in the presentation by two little misses, Ruth Norton and Erna Cornish, who recited each a verse of poetry written for the occasion. Refreshments were served.

South Middleboro. — Mr. Henry Hinckley, son of the pastor, Rev. C. N. Hinckley, is in Boston for a while. The Epworth League is holding a Gospel temperance meeting occasionally.

Bourne. — Rev. R. E. Schuh has been enjoying a visit from Rev. C. S. Davis, a former pastor of this church.

Falmouth. — The semi-centennial of this church edifice was observed by a "birthday party" on the evening of Feb. 22, given under the auspices of the Ladies' Aid Society. Over three hundred invitation cards were sent out, on one side of which was an appropriate verse and the suggestion of a contribution of "as many cents as you are years old." Nearly all the invitations were accepted. The church was well filled with people, and the decorations were elaborate. Rev. C. S. Thurber, of East Falmouth, offered prayer. The pastor, Rev. R. N. Schuett, delivered an address of welcome, and Rev. F. L. Streeter, of Providence, gave the historical address. Mr. Streeter was the only ex-pastor present. Singing by the Hammond sisters, of Fall River, was interspersed during the evening and much enjoyed. The first religious society was incorporated in 1811, and the town was settled over one hundred years before any Methodist service was held here. The edifice was erected in 1811, but not completed until 1829. The greatest improvements in the exterior were made last year, during the pastorate of Rev. C. N. Hinckley.

Nantucket. — Abraham Lincoln's birthday was observed by a union memorial service in this church on Sunday evening, Feb. 13. Addresses were delivered by local clergymen, and the musical part of the services was in charge of the united choirs of the place. All the G. A. R. organizations were present, and the church was crowded. There is no regular pastor here now.

Acushnet. — Rev. H. H. Critchlow, the pastor, was engaged in his study on the 9th inst., when thirty parishioners, headed by Mrs. Franklyn Howland, made a visit to the new parsonage.

GOLD DUST
THE BEST
WASHING POWDER

Mrs. Howland in the name of the donors presented him with a purse of money. There were other contributions for home use. Rev. E. A. Lyon created much amusement by sending a rooster. The company enjoyed a social evening. This church had a Lincoln service, Feb. 13, in which thirty children sang patriotic songs. The pastor delivered an address on Lincoln.

Cottage City. — Mrs. Ann Eliza Adams Livesey was buried Friday, Feb. 11. She was born in Luzerne, N. Y., in 1816, and received her education at Glen's Falls, N. Y., Poultney, Vt., and at the Female College, Albany, N. Y. She was a fine French scholar, and spoke several languages fluently. She taught at Macon, Ga., and at East Greenwich (R. I.) Seminary until her marriage with Rev. William Livesey in 1848. She was a great worker in the temperance cause. One son survives her, resident in Los Angeles, Cal.

New Bedford, County St. Church. — Several accessions were made to this church at the last communion; more will be received at the next.

Fall River, Quarry St. Church. — An extensive revival is in progress here. Some extraordinary conversions have already taken place. Rev. H. A. Ridgway is pastor.

Provincetown, Centre Church. — Mr. G. W. Penniman lectured in the Town Hall, Saturday, Feb. 12, before an audience of seven hundred people on "Picturesque America." Sunday morning, Feb. 13, he spoke in this church on "No License," and in the evening again in the Town Hall on "Our Country, Our Homes and Our Duty." The latter audience overflowed, and hundreds were turned away. His work was done under the auspices of the W. C. T. U.

Truro. — The people here regret very much the fact that soon Rev. W. D. Wilkinson and his family must move, his five years of service having nearly closed. Very complimentary remarks are made by the local correspondents. Mr. Wilkinson has taken much interest in local affairs.

Wellfleet. — Rev. O. W. Scott, of Brockton, lectured here on "Peeps behind the Curtain," Feb. 11. It was reported in the papers as "witty and entertaining."

Orleans. — Rev. C. W. Ruoff, of North Tisbury, who was stationed here four years ago, lectured here, Feb. 21, on "The Making of a Man."

Provincetown. — The vote on license at the election just held stood 121 for and 242 against license. KARL.

MAINE CONFERENCE

Augusta District

Phillips. — I must be allowed to enlarge a little, for this is my native place. Sunday, Feb. 13, was a perfect winter day, the sun shone brightly, and the air was clear and crisp. Mt. Blue was outlined distinctly against the sky. The bell on the Union church that used to call me to worship when I was a small boy was ringing out its old-time invitation, and the fine bell on the Methodist church was harmoniously chiming in. The vestry where the young people hold their meeting at an early hour on Sunday evenings used to be the village school-house. The bell that now calls them to worship used to call us to study. Now the schools are graded and are among the best in the State. Now two railroads centre here and a weekly paper is published; the village is growing, rents are scarce and real estate is high. Now they have public water-works, electric lights, bath-rooms, public library, etc. Rev. W. A. Nottage is closing up his fifth year here, and he and his wife are exceedingly popular with all the people. He is the bishop of this part of the county, and has numerous calls to attend funerals, officiate at weddings, and christen the children. He has officiated at more than 130 funerals during his present pastorate. There is great and sincere lamentation over his prospective departure. Each of the two churches that worship in the Union church has had three pastors during his pastorate here.

On Sunday morning and evening we had large congregations. The Sunday-school numbered over 90, and for a long time the average attendance has been over 70. Monday and Tuesday evenings the people came out in large numbers to special services, and God was with us indeed. The tokens are good for a general revival. New song-books have been introduced into the social services. Material has been purchased by the ladies for painting the church in the near future.

Benjamin Calder, a member of the Methodist Episcopal Church for many years, died in the fall, aged 99 years.

Father Noble is 87 years old and his wife is nearly as old. She has been the mother of twelve children. Five sons are now living. One is Rev. F. A. Noble, D. D., a very prominent Congregational minister of Chicago. His mother thinks he has shown his wisdom by marrying for his second wife a Methodist woman who has been for quite a long time connected with the Northwestern University as teacher.

Whoever may be appointed to this charge next spring will find a picturesque town and an intelligent and alert people. ZION'S HERALD'S list has been increased sevenfold during the present pastorate. Union revival services are soon to be held. A. S. L.

Portland District

Bowery Beach. — There is a small and scattered population at this point, but a brave and faithful few maintain worship in the old church. Rev. J. H. Ford has done a good work here and has endeared himself to the people of the place. There is a general desire to have him returned for another year.

Gorham. — The severe storm which lasted three days caused the suspension of the Ministerial Association, which was to have met here Feb. 21-23. It was a disappointment to the people, who had made generous arrangements for entertaining the visitors. Only seven of the preachers, including the presiding elder, were present. Rev. D. Nelson, assisted by Revs. W. S. Jones and G. F. Cobb and the pastor, led a meeting on Monday evening. This was the only service held.

Portland. — Revs. W. F. Berry and F. C. Rogers have received unanimous invitations to return another year. Nobody will be surprised, of course.

South Portland. — The Christian Crusaders are helping the pastor at South Portland with good success, in spite of the unusually stormy weather. E. O. T.

NEW HAMPSHIRE CONFERENCE

Manchester District

Manchester District includes just now a great variety of landscape, the three great storms of recent date filling the country with burdens of snow, and strangely interfering with the carrying of the mails and somewhat with the ease and comfort of a country presiding elder. Blizzard interruptions this week necessitate another visit to *South Newbury, Milford* and *Nashua*.

Let all anxious expectants, "wherever found and however situated," possess their souls in patience. *St. Paul's, Manchester,* will not change pastors this year, nor will societies abroad be able to realize the fulfilment of their covetous desires. Such must learn to be content with such pastors as they have. Dr. Rowley belongs here.

Rev. E. S. Tasker, of *Sunapee,* has returned from his five weeks' sojourn in Washington, D. C., considerably improved in health. He is resuming his work with courage. A few souls have found the Lord this year, 12 uniting on probation and about 60 coming into full connection as the fruit of last year's campaign.

Vermont and New Hampshire unite in thanksgiving for the successful accomplishment of the debt-paying effort at the Claremont Junction union camp-meeting, and will now push things for a successful soul-saving campaign next August.

In the last instalment of these notes an item occurred in connection with *Hillsboro Bridge* which has been misunderstood. The good lady who got the baker's dozen of teeth grown like Jonah's gourd does not live in that place; in fact, I do not know where she does live, but she is *somewhere* — Mr. F. D. Sanford's paper says so, and I saw at Hillsboro Bridge the paper containing the statement.

Newport is happy in the expectation that Rev. H. D. Deets, who proved the providential man for their need, will continue his well-begun work among them for two years more, at least.

We now lack only $25 of the needful amount to complete our apportionment for the missionary debt on this district, although we have many places in which the pastor's support is painfully meagre. Four dollars a week for the support of a family of four and a horse is dreadfully small, and yet more than one man on this district has received that income, or less, so far this year. May God bless them, and make them a blessing to the needy souls among whom they live and labor for Jesus' sake!

One of our New Hampshire boys, succeeding to both his father's business sagacity and his mother's readiness and aptness of speech, has in his Vermont field of labor successfully solved a great problem of this age — how to win the working masses and the professional and business classes to a common interest in the church. Ask Rev. C. O. Judkins, of Windsor, Vt., how it is done, and "go thou and do likewise" — if you can. SIRRON.

Concord District

Tilton. — Sunday evening, Feb. 13, Rev. D. C. Knowles, D. D., delivered an able, clear and forceful address on "Separation from the World." It was the same address that he gave at the recent great League convention, and by special invitation of the local League it was repeated in the church at Tilton. The audience-room was crowded, about 600 being present. The Canadian Jubilee Singers were also present. On

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Saturday evening the Jubilee singers gave a concert in the Town Hall, under the auspices of the Ladies' Aid Society. The interest in church work is good, and the pastor, Rev. Roscoe Sanderson, was invited by the fourth quarterly conference to return another year.

NEW ENGLAND CONFERENCE

South District

Worcester, Trinity. — Many prominent members are missed during the winter months. Mr. Fay has taken up his almost permanent residence in Southern California, and Dr. Emerson Warner, with his wife, is on one of his annual foreign trips of long duration.

Laurel St. — A benefit reception in honor of the 22d was given in Burwood Hall. It was well attended and was in all respects a success.

Webster Square. — A novelty in connection with the last quarterly conference was a reception extended to Presiding Elder Mansfield. It was a happy thought, and drew together an interested audience. The pastor's report was full and valuable, showing a prosperous condition of affairs and recording a deal of hard work on his own part.

Coral St. — On the 22d an entertaining address on "The Father of his Country" was given by Rev. Luther Freeman, of Newton Centre.

QUIS.

North District

First Church, Somerville. — On Tuesday evening, Feb. 22, the Epworth League gave an interesting art exhibit and colonial reception. The principal feature was the exhibition and sale of the *Ladies' Home Journal's* reproductions of original drawings, in connection with which were exhibited many valuable paintings and tapestries, busts and carvings, loaned by friends of the society. The vestries were richly decorated with a profusion of bunting, while screens and banquet lamps, tastefully arranged, added much to their attractiveness. Music was furnished by an orchestra, in addition to which were vocal selections by Dr. G. A. Stiles and Ralph Keniston, accompanied by Miss Louisa Parkhurst. Refreshments were served from several small tables by ladies dressed in colonial style.

Broadway, Somerville. — The year under the ministry of Rev. Frederic Woods, D. D., has been very successful. The indebtedness which had accumulated for current expenses in previous years has been paid, and all claims for the present year have been met. This church rejoices in a season of unusual prosperity.

East District

Lynn, South St. — At the regular meeting of the W. F. M. S. auxiliary of this church a memorial service for the late Mrs. S. L. Gracey, wife of the U. S. consul at Foochow, China, was held. South St. Church was Dr. Gracey's last charge before he went to China, and both he and Mrs. Gracey were held in high esteem. The president of the society, Miss Addie J. Bennett, had charge of the exercises, which were touchingly interesting and varied by choice musical selections. A large portrait of Mrs. Gracey, beside which beautiful flowers were placed, occupied a position on a table in front of the audience. Mrs. Gracey was president of this auxiliary during her residence in Lynn, and was a member of South St. Church at the time of her death.

Swampscott. — The revival services held at this church have been fruitful of good. Miss Jennie McMeekin, the Scotch evangelist, was with the church three weeks. Her preaching was earnest, direct, and convincing. The seventh week of protracted meetings has just closed, during which twenty-eight have sought the Lord. Feb. 6, the pastor received 8 on probation and baptized 4, and there are more to be received later. Cottage meetings among the unconverted are now being held with very encouraging results, three having started in them last week. Rev. F. M. Estes is pastor.

H.

W. F. M. S. — Framingham District Association W. F. M. S. held its quarterly meeting at South Framingham, Friday, Feb. 11. Reports, showing that the district is doing good work, were given. The district secretary, Mrs. M. E. Wright, gave a very encouraging report for the past year and urged the ladies to greater zeal in the coming year. The "Thought Exchange," conducted by Mrs. Sharp, of Marlboro, gave helpful suggestions in answer to the following questions: "How shall we increase our membership?" "What plans for children's work?" "How generally are the mite-boxes used?" "How can we increase our subscription to the *Woman's Missionary Friend?*" A carefully prepared and very interesting paper on "Medical Missions," written by Mrs. W. C. Townsend, of Chicopee Falls, was read by Mrs. Hartshorne, of Ashland. Miss Ruth M. Sites, of Foochow, gave the address of the day, and spoke of her own acquaintance with medical missionaries and the work as done by them, giving many incidents as seen by her of bodies healed and souls redeemed through the labors of these noble women.

A. A. KNIGHTS, Sec.

Boston Preachers' Meeting

The order of the day was a paper by Dr. James Mudge, of Lowell, who replied to the paper on "Ethical Legislation in the Church" by Prof. Bowne, of Boston University. In his happy introduction Rev. W. T. Perrin, president, said: "Evidently Prof. Bowne got hold of a live wire. It will take another electrician to put it in its proper place."

Dr. Mudge began by granting equal conscientiousness and sincerity to those who differed with his view of the case, excepting only some whose supercilious arrogance put them outside the sphere of respectful argument. He gave at the outset a history of legislation on "sinful amusements" in the church, showing that at the beginning the sentiment of Methodists was universally against these prevailing forms of worldliness — the theatre, the dance, and the card-table. The incoming of wealth and social prestige caused a gradual change and a dangerous lapse from self-denial and separation from the world. In 1872 the General Conference, acting upon many memorials, and following the leadership of some of our strongest men, both ministers and laymen, adopted the special regulation now in the Discipline, explicitly prohibiting certain amusements. For twenty years the church seemed satisfied. In 1892 the agitation for the removal of this prohibition was started in the General Conference. It was renewed in 1896, both times the proposition for change meeting with overwhelming defeat.

The chief objection to the removal of the prohibition as it now stands Dr. Mudge declared to lie in the fact that the repeal would be interpreted as an encouragement of worldliness and a virtual endorsement of the things proscribed. A shout of delight, if not derision, would go up from the secular press, every variety show, every dance hall, and every gambling hell. It would be a blow to those who try to uphold the spiritual tone of the church. We cannot afford to do anything to encourage self-indulgence. Consistency would demand that we speedily modify our prohibition against the use of all intoxicating liquors as a beverage. Fundamental morals do not need legislation. All admit that the thief, the adulterer, the murderer, are not fit for the church. It is on minor moralities that the church must express itself. Many members are like children. We speak of them as "children of the church," and they need to be taught.

Dr. Mudge laid down three principles: (1) Legislation must keep steadily in view the average mind. Out of the 5,500,000 Methodists in the United States only about 100,000 belong to what we call the "classes" — all the others are of the "masses." It is not right to legislate for the comparatively few. The greater number do need "some interference." (2) The law must be general. It must be against theatre as it is — without going into minute specifications; and so with the others. (3) When public opinion in church of State has reached a well-nigh unanimous conclusion, it is right to embody it in law. It is a ratchet to keep the wheel from slipping back. Would the end in view be better gained by the repeal or the retention of the statute? Surely by the retention. Let us make a stringent separation of world and church, and try to bring other churches up to our position rather than go down to theirs.

The address was enthusiastically received, judged by the frequent applause and the hearty vote of thanks given the speaker.

Dr. J. M. Buckley, Dr. J. W. Hamilton and Dr. W. H. W. Rees were introduced and spoke briefly.

Next Monday, March 7, the topic will be "Some Needed Changes in Metropolitan Methodism." Dr. G. S. Chadbourne will speak on "Needed Changes in Church Location," and Rev. C. A. Littlefield on "Needed Changes in Supervision."

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In the spring changes always take place in our systems which require attention. There is a tired, languid feeling, a depression, the digestive organs become deranged, the blood is bad, causing the complexion to become affected and the person feels an inability to work.

At such a time a spring medicine is absolutely necessary, and Dr. Greene's Nervura blood and nerve remedy is the medicine you want. It will overcome all these conditions. It will invigorate the blood, regulate the digestive organs, clear the complexion and make you feel strong and well.

Mrs. Rachel Hovey, 104 Preble St., Portland, Me., says: —

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You want health, don't you? You want to get up in the morning and feel like doing a good day's work, do you not? And you want your children to feel strong and vigorous, don't you? Well, Dr. Greene's Nervura blood and nerve remedy will do all this.

It will give to you and your children perfect health, and that is exactly what you want. It is the best spring medicine known. It was discovered by Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free of charge, personally or by letter.

The following incident forcefully illustrates the fakes which a certain class of secular papers are serving to their readers in these days as "war scares:" "The fact was published the other day in several sensational newspapers that the Ames Sword Company, of Chicopee, Mass., had an order for several thousand swords, to be furnished to the United States Government immediately. Run down, it appears that the company has been hurrying up an order for a few scabbards to be used by a secret society."

CHURCH REGISTER

Conference	Place	Time	Bishop
New York,	New York	March 30	Hurst
New York East,	Brooklyn	" 30	Mallalieu
New England,	Worcester	April 6	Newman
N. E. Southern,	Attleboro	" 13	Vincent
New Hampshire,	Dover	" 13	Newman
Troy,	Saratoga	" 20	Mallalieu
Vermont,	Springfield	" 20	Vincent
Maine,	Norway	" 20	Cranston
East Maine,	Bangor	" 27	Cranston

MAINE CONFERENCE. — Will the brethren of the Maine Conference and local preachers having pastoral charge please notify me at their earliest opportunity if they intend being present at the next session of the Annual Conference to be held at Norway, and whether they will be accompanied by their wives or not, as I wish to issue the Conference directory and program as soon as possible.

W. B. ELDRIDGE, Pastor.

W. F. M. S. — The regular meeting of the Executive Board will be held Wednesday, March 9, at 10 a. m., in the Committee Room, 36 Bromfield Street, Boston.

A. W. PHINNEY, Rec. Sec.

AMERICAN McALL ASSOCIATION. — The fourteenth annual meeting of the Boston Auxiliary of the American McAll Association will be held in the chapel of the Central Congregational Church, corner of Berkeley and Newbury Sts., on Wednesday, March 9, at 3 o'clock. Rev. E. L. Clark will preside. Address by B. Sherwood Dunn, M. D., late of Paris. Mrs. Pryor, one of Boston's gifted soloists, will sing from the "*Cantiques Populaires.*"

BOSTON CIRCUIT EPWORTH LEAGUE — EVENING MEETING. — On account of the large number who cannot attend an afternoon meeting, the next gathering of the Boston Circuit will be held on Wednesday evening, March 16, in Bromfield St. Church. The exercises will begin at 7 o'clock. At 8, Rev. Dr. J. M. Gray, of Chicago, leader of the Union Bible class, will give an address on "How to Master the English Bible." Leagues that cannot attend in a body are requested to send as large delegations as possible.

NORTH DISTRICT EPWORTH LEAGUE. — The annual convention and election of officers will occur on Thursday, May 26, place to be announced later.

W. H. LINCOLN, Sec.

NEW ENGLAND CONFERENCE — ENTERTAINMENT. — Will brethren who have been invited as guests during Conference, and those who have special requests as to their entertainment, please notify the undersigned as soon as possible.

R. F. HOLWAY.

BOSTON DISTRICT W. F. M. S. will hold a convention at Parkman St. Church, Dorchester, Thursday, March 10. Sessions at 10 and 2. At the morning session election of officers and auxiliary news. In the afternoon a half-hour with our N. E. Branch missionaries, and address by Miss Mary A. Danforth. Basket lunch. It is hoped a large number of ladies on the district will attend this meeting.

Any Field's Corner car marked Ashmont and Milton passes Parkman St., which is just beyond Field's Corner. The church is but two minutes' walk from car.

Mrs. ADA M. FULLER, Dist. Sec.

TO ALL METHODIST MINISTERS: A young fellow is beating his way through the country by representing himself as the son of Rev. Dr. McKaig, presiding elder of the Northern Minnesota conference. By correspondence with Dr. McKaig I find the fellow is a fraud. Look out for him, and if possible have him arrested.

JOHN D. PICKLES.

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa

ORIENTAL ENTERTAINMENTS

The following are some of the scenes in a series of entertainments given by Mrs. F. S. Gardner in the interest of churches, societies, and various organizations, after an extended journey through Egypt and Syria:

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Wedding in Cana of Galilee,
Algerian Tea,
Cairo Dinner,
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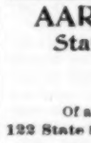

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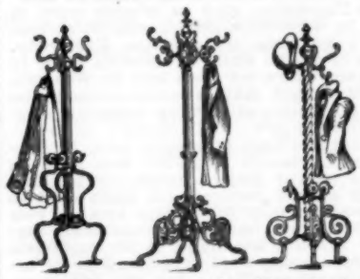

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OBITUARIES

"No graves are there;"
Father, we thank Thee that there is a clime
Guarded alike from death, and grief and care,
Untouched by time.

— *R. A. Rhees.*

Hoyt.— Mrs. Louisa Hoyt was born in Barrington, N. H., in June, 1825, and entered into rest from her home in Boston, Mass., Jan. 18, 1898.

United in marriage with Mr. John Hoyt in 1845, for many years her home was in Dover, N. H., where her husband was for some twenty years a deacon and most efficient supporter of the Broadway Free Baptist Church. They afterward moved to Lowell, Mass., where Mr. Hoyt died. Of the family of four children two sons — Walter and Frank — are now engaged in business in Lowell, and the former is an official member of the Worthen St. M. E. Church.

In 1887 Mrs. Hoyt with her daughter and a son moved to Boston and settled in the neighborhood of Temple St. Church, which became her church home. Ill health prevented her attendance at the social gatherings and, to a large extent, on public worship, and she was therefore well known to comparatively few of the church; but all who had the privilege of her acquaintance were impressed with the sweetness and mellowness of a spirit purified by years of discipline and pain. Unselfishly interested in the welfare of others, she forgot herself in her desire to help and comfort those about her.

Her life, so full of fortitude and patience, had a fitting close. The peace that passeth all understanding enveloped her last hours. Rejoicing in the Saviour who had for so long guided her, she quietly fell asleep, and, almost ere we knew it, had entered the gates of life, into that city whose inhabitants shall not say, I am sick.

The funeral services were held in Dover, conducted by her pastor, Rev. W. T. Perrin, of Temple St. Church. Her body was laid to rest beside her husband. Her children, while sorrowing at their loss, rejoice in a sure hope of a glad reunion when they, too, shall have finished life's course.

Cowles.— Thomas Cowles was born in Westfield (West Parish), Mass., April 2, 1816, and died at the home of E. H. Pardee, in the same town, Dec. 18, 1897. He had lived with Mr. Pardee for the last ten years.

Mr. Cowles, or "Uncle Thomas," as he was invariably called by every one, was married three times: Nov. 22, 1837, to Maritta Rising; June 1, 1858, to Lydia W. White; and Jan. 29, 1874, to Lucy A. Hastings. Six children survive him — T. M. Cowles, of Hartford, Conn.; O. L. Cowles, J. B. Cowles, and R. M. Cowles, of Springfield; Mrs. O. M. Campbell and W. M. Cowles, of Westfield.

Mr. Cowles has filled responsible public positions. In 1855–'56 he was on the board of selectmen, and he has also served as assessor. Temperance and other moral reforms found in him an ardent supporter, but it was in connection with distinctively religious work that he was best known. He was converted in 1840, under the preaching of Rev. King Hastings. The day and hour of conversion he never doubted, and as a result of it over fifty-six years of hard, honest, faithful service were given by him to the West Parish Methodist Episcopal Church. As a class-leader from the date of his conversion to his death, his rich Christian experience and more than ordinary natural ability as an exhorter, with his untiring zeal in the service of God, ranked him among the best. He was superintendent of the Sunday-school continuously for twenty-five years, during which time he started several schools in outlying districts which he conducted Sabbath afternoons. He would labor in any department of Christian work with all his might, and was benevolent in the extreme. To read and study daily the Word of God was his chief delight, as his well-worn and marked Bible, which during his last years was almost constantly in his hand, will testify. ZION'S HERALD has been a constant visitor in his home for many years.

His last days were full of suffering, but his hope in Christ was firm to the end. He longed to be with Him and those dear ones who had gone before. Among the last words he uttered during his conscious moments were: "'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.'"

At the funeral, which was held in the church he so much loved, many friends and relatives paid their last tokens of respect to one who had walked among them for so many years. A former pastor, Rev. Jerome Wood, of Greenfield, and the present pastor, Rev. James Sutherland, conducted the services. "Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them."

JAMES SUTHERLAND.

Thompson.— Robert W. Thompson died in New Bedford, Mass., Dec. 28, 1897, aged 85 years, 5 months, and 20 days.

Mr. Thompon had resided in Derry, N. H., all his life except the last year. He was one of the old-time members of the First Methodist Episcopal Church. For many years he was the superintendent of the Sunday-school. His house was the minister's home after the olden style, when hospitality abounded. In those days his time and means were freely devoted to the church. Years of feebleness succeeded these years of activity. For more than twenty years, since the faithful mother died, he made his home with the youngest daughter, Mrs. J. R. Burbank. The oldest daughter, Mrs. Jennie Harriot, died, and was carried home for burial in the family lot in the East Derry cemetery. Carrie, the other daughter, became the wife of Rev. W. W. Baldwin, of the New England Conference. Albert, the oldest son, became an honored citizen of Chichester, N. H., and Henry, the youngest son, died in New York.

These long years of feebleness were not without their trials, but the final months brought a deeper peace, a higher joy, and a holier rest. Deep longings were felt for the life beyond and the meeting again with those who had gone on before him. The end finally came suddenly, and with an upturned eye and a bright smile he gave his last intelligent expression as the cloud swept between him and the loved ones around his dying bed. And he "was not, for God took him."

His funeral services were conducted by his last pastor, Rev. W. E. Kugler, of New Bedford, and the interment was by the side of the beloved ones in Derry. All the remaining members of the family stood by the side of the grave as his remains were lowered into it. The loss is very great to those who have the loss, but the rest must be very glorious to him who has entered into the rest.

W. W. B.

Nind.— Mary Clarissa Nind, wife of Rev. George B. Nind, died at Oak Park, Ill., Dec. 26, 1897. She was born in Wayne, Lafayette County, Wis., Jan. 17, 1862, the seventh child and eldest daughter of James H. and Sarah Nelson.

Mrs. Nind had the advantage of being reared in a home frequently referred to by her pastors as a model Methodist household. Her parents and their nine children were all earnest Christians and loyal members of the Methodist Episcopal Church. As known to me in college days and later in New Bedford, Mary possessed a character worthy of her ancestry and her surroundings — devout, trustful, unflinchingly loyal to conviction, gentle, patient, and righteously ambitious.

July 15, 1887, she was married to George B. Nind, and soon went with him to Pernambuco, Brazil, the fourth of her family to engage in the missionary work inaugurated by William Taylor. One brother, Justus H. Nelson, a graduate of Lawrence University and of the Boston University School of Theology, is now a missionary in Para, Brazil, where he has done heroic work for many years. John N. Nelson, a graduate of Lawrence University, died in mission work in Para in September, 1881; James W. Nelson, also a graduate of Lawrence University, failed in health while in mission work in Para, and died a few years later in Winetka, Ill. Mary had taken a partial course in the same institution of learning before her marriage.

After three years of mission work in Brazil, failing health compelled Mrs. Nind to return to the United States. When her health seemed restored she again went to Pernambuco, only to undergo another year of suffering and fruitless effort to baffle disease. When it was found to be impossible to remain longer in their chosen field of labor without sacrificing her life, she came, with her husband, to New Bedford, Mass., where their acquaintance with the language enabled them to successfully conduct our Portuguese Mission. Here it seemed, at first, to her friends and to her physician, that the end of her life was near; but after a severe illness, in which the beauty and strength of her character were clearly revealed, she regained a measure of health, and was enabled to remain three years in the mission work. These, however, were years of suffering, and of great weakness. Her cheerfulness and patience, her wonderful courage, her desire for health, not for her own sake, but for the sake of the Master's work, her unselfishness, which led her at times to make sacrifices for the good of others which seemed to some of us to be too great, will never be forgotten.

She was a true wife and mother, meeting all the responsibilities of her domestic life with intelligence and fidelity. Their first child, Phebe Nelson, was born and died in Pernambuco, in October, 1888. The surviving children are Gretchen, aged 5, and Lydia, aged 4.

J. I. BARTHOLOMEW.

Huntington.— Mrs. Lucy Edwards Huntington, widow of Rev. William P. Huntington, who died in Amherst, March 7, 1885, passed away at the home of her daughter, Mrs. Prof. Charles Wellington, Wednesday, Feb. 9, 1898. Mrs. Huntington had been a great sufferer for several years, and for the

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past twelve months her cup of affliction had been very deep and bitter.

A rare spirit has left us, in the peace and triumphs of the Christian faith. The mother of eleven children, she had learned long since the lessons of self-sacrifice, patience, fortitude; and the virtues of a disciplined life shone steadily clear and bright through the long years of physical decline to the end. Born in Chesterfield, in 1820, in a typical New England country home, of the vigorous stock of the Edwards and Burnell families united, Lucy Edwards was known in her girlhood as one of the choicest daughters of the Massachusetts Highlands. Her remarkable blue eyes, fair complexion, soft brown hair which never grew gray, her rich, sympathetic voice, her marvelous vitality and mental alertness, her gracious manners, simple yet dignified, winning the favor and confidence of every one by irresistible charm — all these traits were such as to make her a distinguished figure in any community. Her children always believed in her judgments, for they were clear and just. Her love was abundant and sweet, but never indulgent to wrong or tolerant of things in conduct that ought to have restraint or reproof. She stood firmly for the moral law in the household, applying it lovingly to all the details of her varied administration. Her mind was always awake to the large questions of public life. In the antislavery debates during the war of the rebellion, in all the modern questions of social reform, and of the enlargement of the field for woman's influence, she read widely and talked eagerly with kindred and friends of the themes which stirred the general thought of the times. Whether as the wife of a Unitarian minister, as in her early married life, or later as a member of the Methodist Episcopal Church, ecclesiastical differences did not alter the essential character, which was serene, strong and beautiful in any setting. Surely, "the life is more than meat and the body than raiment;" and in her history this was notably true. As her dust is laid to rest in the peaceful Hadley churchyard, a host of friends join with her children and children's children in calling her blessed.

Mrs Bishop Samuel Fallows, of Chicago, Dean William E. Huntington, of Boston University, Mrs. Edward P. Brooks, of San Diego, Cal., Mrs. T. C. Day, of Indianapolis, Dr. Theodore G. Huntington, of New York, Mrs. Prof. Charles Wellington, of Amherst, and Prof. Ellery C. Huntington, of the University of Nashville, are the surviving children. Four have died, among whom Rev. Frederick S. Huntington, who died in Amherst in 1888, is remembered by many.

Funeral services were conducted by Rev. A. C. Skinner, pastor of Wesley Church, Amherst, Friday afternoon, Feb. 11.

— *Amherst Record.*

Hunt. — Mrs. Jennie M. Hunt was born Nov. 2, 1822, and died in Concord, N. H., Nov. 16, 1898.

She was married, Nov. 26, 1851, to Albion Hunt, by Rev. Dr. J. W. Merrill. In early life she gave her heart to God and became a most devoted follower of Christ. She was for many years a worthy member of the First M. E. Church, and for a long time associated with Mrs. Rand and Mrs. Bishop Baker.

This excellent woman leaves a husband, one son and two daughters, who for the past three years have cared for her day and night, and who mourn her departure. Such devotion is seldom found in these days of forgetfulness and indifference on the part of children.

The funeral was from the home, the writer, assisted by Rev. Dr. J. W. Merrill, officiating.

Female Complaints — Welcome News

It is a fact that our women suffer from female complaints and are consequently weak, tired, nervous, dragged-out and full of pains and aches. Dr. Greene, of 34 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. Consult Dr. Greene by letter and he will write you carefully explaining all your symptoms so plainly that you will understand exactly what ails you. Write now. He can and will cure you.

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NEWS OF THE WEEK

Tuesday, February 22

— The prosecution closes in the Lattimer (Pa.) shooting case; Sheriff Martin's defence begins.

— The long-promised local government measure for Ireland presented in the House of Commons.

— A $200,000,000 fire in Tampico, Mexico — wharf, custom-house and merchandise.

— The Census bill before the Senate; the Sundry Civil bill, with estimates reduced by nearly $13,000,000, reported to the House.

— The Fall River spinners go back to work.

Wednesday, February 23

— The Zola trial coming to an end. M. Labori, Zola's counsel, makes a terrific arraignment of the civil and military rulers of France.

— The Negro postmaster at Lake City, S. C., murdered by a mob of white men; his infant child also killed; his wife, two daughters and son wounded, and his house burned.

— Wrecking companies contract to raise the "Maine;" $1,371 a day for the work, and $100,000 if they bring her to New York in 125 days; 158 bodies thus far recovered.

— The Philippine rebel leaders bought off by Spain for $600,000.

— The Senate passes the bill authorizing two more regiments; a resolution adopted, inquiring whether a man-of-war equal to any in the world can be built and equipped in this country in twelve months; to be named "George Washington."

— An Anglo-German loan of $80,000,000 arranged for China.

— Wreck of the British ship "Asia" on Nantucket shoals; 18 lives lost.

Thursday, February 24

— Zola sentenced to a year's imprisonment, and to pay 3,000 francs.

— The post-office at Lake City, S. C., to be discontinued; the Postmaster General offers rewards for the conviction of the murderers of the postmaster.

— Over six hundred letters ground in pieces during transmission in the New York pneumatic tubes.

— The Walker and Sprague electric companies to equip the Brooklyn Elevated road with motors; the cost said to be over $2,500,000.

— Commissioner Cridley, the successor of the late Major Handy, goes abroad to arrange for exhibits from this country at the Paris Exposition.

Friday, February 25

— Four French newspapers ordered to stop agitation of the Dreyfus matter; foreign correspondents of newspapers also warned; Col. Picquart dismissed from the army; the Government sustained by the Deputies.

— Five hundred reindeer destined for Alaska on their way to this country.

— Sixteen vessels loading at Seattle for the gold fields.

— Convincing evidence that the Lattimer (Pa.) strikers were armed and violent.

— A relief bill for the sufferers from the "Maine" tragedy reported in the House.

Saturday, February 26

— The Spanish cruiser "Vizcaya" leaves New York for Havana.

— Official permission given for the importation of all foreign goods into inland China in unopened packages.

— The Interstate Commerce Commission suspends "the long and short haul" clause on all passenger traffic for which the Canadian road competes.

— Senator Proctor sails for Havana.

— The Navy Department orders 300,000 tons of coal.

Monday, February 28

— The French line steamer, "La Champagne," one week overdue at New York, reported anchored off Newfoundland banks, completely disabled; subsequently towed into Halifax.

— An unsuccessful attempt to assassinate King George of Greece.

— The Spanish Cortes dissolved.

— An official Spanish statement that there are no torpedoes or submarine mines in Havana harbor.

— Great Britain to add 23,000 men to her army.

— The British steamer "Legislator" burned at sea; six lives lost.

— Bread riots occurring almost daily in Salamanca, Spain.

— William M. Singerly, publisher of the Philadelphia *Record*, dies in Philadelphia.

— About eighty bodies still missing, supposed to be entangled in the wreck of the "Maine."

N. E. Deaconess Work

We need not tell the readers of ZION'S HERALD about our deaconess work in Boston, but we *may* tell them of the need for enlargement of our Hospital. The time has come when we have refused seven patients in one day for want of room.

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1577 Beacon St., Brookline, Mass.

— Rev. Luther Freeman, of Newton Centre, writes on Monday: "I called on Dr. C. F. Allen at his home in Portland, Me., yesterday afternoon, and found him in his great chair flooded with the western sun. His face was bright with the great light within, and to hear his reminiscences of Methodism's earlier days and keen observations on current events was an inspiration. Dr. Allen is unable to walk, but his mind is clear and active. The visits of his many friends are a constant source of pleasure, and never seem cause to weariness. This great soul will never see night, but as the shadows lengthen to the evening the light of a larger day will dawn and 'at evening time it shall be light.'"

Lasell Reunion at the Vendome

ON Tuesday, Feb 22, occurred the seventh midwinter reunion of the former pupils and teachers of Lasell Seminary, Auburndale, now residing in New England. The gathering took place in Boston, at the Vendome, and was quite well attended considering the unfavorableness of the weather, there being present nearly a hundred of those who had at one or time or other been at Lasell as students or teachers, and, in addition, a number of gentlemen, chiefly the husbands of old Lasell girls. There was first a reception from one o'clock to two, during which old acquaintances were renewed and new ones made. After this the company adjourned to one of the prettiest dining-halls in this fine hotel, where was served an elegant and delicious luncheon. The dainties cleared away, there followed an interesting after-dinner program, consisting of music and responses to various toasts. Dr. C. W. Gallagher, now acting as substitute for Principal Bragdon in the absence of the latter, responded in an apt and pithy speech to the toast "Lasell;" Miss Witherbee, one of the present faculty, to that of "The Faculty;" Mr. A. T. Cass to "Lasell Girls;" and Miss Lillie Potter to "George Washington," in a speech snappy and sparkling. The Lasell Quartet — Misses Laura Geohegan, Bessie Cook, Mary Thomson and Edith Moulton — furnished the music for the occasion.

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